

*NINE EXCUSES OF NOT
INVITING NON-MUSLIMS
TO ISLAM*

ADEL SHERBATI

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بسم الله الرحمن الرحيم

**IN THE NAME OF ALLAH, THE MOST
GRACIOUS, THE MOST MERCIFUL**

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PREFACE

Inviting to Islam is an obligation on every Muslim, each one according to his knowledge and capabilities. However, many Muslims use certain excuses to evade fulfilling this obligation of theirs, such as:

- “There’s no need to invite non-Muslims to Islam because Islam spreads itself by itself,”
- “Non-Muslims already know the truth and don’t accept it only because of arrogance,”
- “I’m not a scholar and I don’t have enough knowledge,”
- “I have sins,”
- “Inviting to Islam causes fear, hatred, tensions, divisions and sectarianism,”
- “I’m shy and afraid, and fear suffering from a pain or a harm,”
- “We should first reform all the Muslims before we invite non-Muslims to Islam,”
- “I do not have free time,”
- “Inviting non-Muslims to Islam (*da’wa*) never works.”

In this short book, I did my best to refute all these excuses and to prove that inviting non-Muslims to Islam is an obligation on all of us without an exception.

If you know a Muslim who never invites his non-Muslim acquaintances to Islam because of one or more of these excuses, then this book may be a good gift for him and an on-going good work (*hasana jaria*) for me and you (*in sha Allah*).

1. “THERE’S NO NEED TO INVITE NON-MUSLIMS TO ISLAM BECAUSE ISLAM SPREADS ITSELF BY ITSELF AND IS THE FASTEST-GROWING RELIGION IN THE WORLD”

Is Islam really the fastest-growing religion in the world? And why is it bad to believe in this even though this is currently true?

It’s true that, overall, Islam is the fastest-growing religion in the world. However, it’s wrong to say this and stop here because this will then have a big negative effect, which is that it will put us in an alarm-less mentality, and will make us relax and forget about our obligation and responsibility of spreading Islam.

How? When someone tells you that Islam is the fastest-growing and stops here, it’s like he’s telling you (whether on purpose or not), “Islam is being attacked left and right, and the world has horrible images of it, yet it’s the fastest-growing religion in the world despite of all of this. This means what? You could relax because Islam spreads itself by itself and doesn’t need you at all.”

Despite of the fact that Islam is the fastest-growing religion in the world, there are very important things that must be known by all Muslims:

Muslims are a minority in the world

Muslims are a minority in the world today. There are 5,000 million non-Muslims in the world today, and in the next few decades, this number is expected to increase by additional thousands of millions of non-Muslims or even become double the current number.

Islam is not spreading in the non-Muslim-majority countries because of conversions

Islam is spreading in the West (for example), not because of conversions, but because of birth-giving among Muslims and because of Islamic immigration. For example, there are about 50 million Muslims in

Europe today. Are they converts? No. Perhaps 99% of them are Muslim immigrants and descendants of Muslim immigrants.

Birth rates among Muslims have been greatly declining in recent decades, and are expected to decline even more in the coming decades

Islam is growing faster than any other religion, and by 2070, it will overtake Christianity as the world's most prevalent religion. However, much of this projected growth for Islam is based on current birth rates, and birth rates drop every a few years.

For example, the birth rates among Arab women have been halved over the past twenty years. Our grandparents used to have 6 or 8 children per family, our parents had 4, and now we barely have 2 or 3 children per family, not to mention that we are now getting married much later than our parents did, just as our parents got married much later than their parents did.

The current fertility rate among Muslims is 3.1 children per woman, compared to 2.7 among Christians (for example), but this gap is closing every year. Also, the children that we beget are legitimate. That is, they don't come before marriage takes place, and marriage is now delaying more and more every a few years.

Whereas, in Christian countries (as is the case with many European countries today, if not most of them), almost half of the children that come to this world are illegitimate according to several official statistics.

This also means that, for the non-Muslim, there's no need for marriage to take place before he can start to beget children. Whereas, for the biggest portion of Muslims, marriage has to first take place before they can start to beget children.

Also, today, for most Muslims, marriage takes place in the thirties, and it's a requirement to beget children. Whereas, many non-Muslim couples start to beget children, out of wedlock, in their early 20s or even earlier because of illegitimate relationships and because marriage is not a requirement to beget children for them.

In the United States of America, for example, it's not uncommon to find a high school (or even a secondary school) whose half of female students are pregnant because of illicit relationships.

Also, many a times, one male impregnates more than one female at the same time because most men, in non-Muslim societies, are polygamous and have illicit relationships with several women every year according to statistics.¹

Whereas, polygamy in Muslim countries is almost non-existent, and when a male in Muslim countries gets married, this happens at a late age as I just mentioned, and only with one female.

One-fourth of Muslims born in non-Muslim-majority countries leave Islam

I don't have an official statistic for this and I have not double-checked this information, but it's said that one-fourth of Muslims that get born in non-Muslim-majority countries leave Islam. Many a times, even the ones who have been to a non-Muslim-majority country for only a few years, even if they don't leave Islam, they turn into nominal Muslims only and live a lifestyle that's filled with big sins, such as drinking alcohol, fornicating, smoking weed, taking off the *hijab*, going out with very exposing clothes (even the men), cutting ties with the family (especially the parents), and marrying non-Muslims, to the extent that, if you were to see them in streets, you wouldn't recognize them as Muslims at all.

Do you expect those nominal Muslims to beget Muslims? In the best scenario, they'll most likely only beget Muslims who'll be less religious (or less Muslim) than their parents.

Millions of the Muslims that are born in Muslim-majority countries leave Islam every year

For example, according to a study, approximately 2 million people leave Islam for Christianity every year in Indonesia alone, and Muslims,

¹ For the sources and details of these and other statistics, refer to my book that's about polygamy.

according to this study, are expected to become a minority there if this situation continues for only a few decades.

In Africa, in 1900, there were only 8.7 million Christian brother and sister; as for now, there are 390 million, and it is expected that, by 2025, there will be 600 million Christians in Africa. It's also said that there are now 1.5 million churches in Africa.

According to another study, 6 million Muslims leave Islam every year in Africa alone. And notice that we've not talked about the Muslims who leave Islam for atheism. In Egypt alone, it's said that there are one million atheists now.

Many of the Muslim converts leave Islam after a few years

Many (it's also said "most") of the converts who convert to Islam leave Islam after a few years. It is quite easy to become a Muslim; all one has to do is recite the *shahada* (i.e., the testimony of faith) and he immediately converts to Islam.

But once he tells his non-Muslim acquaintances about his conversion, they flood him with questions that make him doubt his new religion and leave it due to not having stood on a firm ground, and I mean enough knowledge gained after in-depth researching and studying.

Most Muslims in the world are cultural or nominal Muslims whom we cannot rely on in spreading Islam

Just like most of the Christians (for example) in the world today are cultural or nominal Christians who don't have enough enthusiasm or fervor to spread their religion, so are most of the Muslims.²

² When I call most of the Muslims "cultural" or "nominal," I don't mean that they are non-Muslim, but only that their knowledge or practice of their religion is not enough to give them a fervor for spreading Islam. It's true that most Muslims are conservative, and this is very great. However, piety or righteousness is only one requirement or aspect in Islam, not everything in Islam. Also, *salah* (righteousness) is one thing, and *islah* (reforming) is another thing in Islam, and just because a person is righteous, this does not necessarily make him a reformer.

Therefore, if you were to wait for someone whose last concern is spreading his religion to deliver the message of your religion, then no message will ever be delivered.

If the millions of Muslims who are in your Muslim-majority city have not been able to convert the few thousand non-Muslims that have been living in your same city for centuries, then how are you expecting them (counting on them, or waiting for them) to deliver the message of Islam to those who live abroad and count in the thousands of millions?

In case you have forgotten, there are 5,000 million non-Muslims abroad, and in the next few decades, this number is expected to increase by additional thousands of millions or even double. The responsibility is on each one of us, and no one should ever wait for anyone else.

2. “THERE’S NO NEED TO INVITE NON-MUSLIMS TO ISLAM BECAUSE THEY ALREADY KNOW THE TRUTH AND DON’T ACCEPT IT ONLY BECAUSE OF ARROGANCE”

Of course, this is not true at all, and I was very shocked and sad to know that many Muslims think this way. In case you did not know, there are millions of non-Muslims who do not even know what “the Qur’an” is, and when I say that they don’t know this, I don’t mean that they’ve never read it, but that they don’t even know that it’s the name of our Holy Book.

If you were to ask random non-Muslims in streets in non-Muslim countries if they’ve ever heard of “the Qur’an” or not, you’d be surprised how many of them would say that it’s the name of a city, a language or even an animal.

What shocked me even more was when an old missionary, who has been inviting Muslims to Christianity for more than 50 years, once told me: he told me that I was the first Muslim to inform him that Muslims believed in Jesus Christ (ﷺ).³

The moral of the story is that, just because something is self-evident to you, this does not necessarily mean that it is the same to others. Many people spend long years of their lives before they reach an answer or an information that has been self-evident to you ever since you were born.

Electricity, for example, is now very self-evident and known to everyone, including kindergarten kids, but before this has come to be the case, how many thousands of years did it take humans to discover it?

³ This does not necessarily mean that he did not know this information on his own.

3. “I CANNOT INVITE NON-MUSLIMS TO ISLAM BECAUSE I AM NOT A SCHOLAR AND I DO NOT HAVE ENOUGH KNOWLEDGE”

Inviting to Islam is an obligation on every Muslim, whether he be a scholar or not

Scholars are divided into two groups regarding whether *da'wa* is obligatory on all Muslims or only on scholars. Among the proofs that *da'wa* is obligatory on all Muslims (at least on the basic level that is) is the *aya* in which Allah has commanded us to cooperate with one another in doing what leads to righteousness and piety, and to not cooperate with one another in doing what leads to sin (wrongdoing) and offense.⁴

This *aya* concerns all Muslims because, keeping silent at something wrong, or being happy with it, or not correcting it or stopping it, is like doing it too because this helps it spread more.

And in another place, Allah said that if something wrong spreads in a town because its inhabitants have abandoned correcting it, Allah's punishment will hit them all without an exception, not only the doers of the wrong:

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ
الْعِقَابِ

And guard yourselves against a chastisement which won't fall exclusively on those of you who are wrong-doers, and know that Allah is severe in punishment. (Qur'an 8:25)⁵

Among the proofs, also, is the very famous *hadeeth* in which the Prophet (ﷺ) told us to deliver at least one *aya* from him. In other words, if

⁴ See: Qur'an 5:2.

⁵ Refer to the scholars' commentaries on this *aya*. Also, more of the dangers and consequences of not inviting to Islam have been mentioned in my other book that's about this topic.

all you know is the story or meaning of one *aya*, tell your Muslim and non-Muslim acquaintances about it.⁶

A few months before he passed away, and during his Farewell Pilgrimage, the Prophet (ﷺ) also commanded all of the Muslims who were in his presence to deliver the message to everyone not then present, and he didn't make it conditional to become scholars before they could do that, nor did he say that he was addressing only the scholars among them:

أَلَا فَلْيَبْلُغِ الشَّاهِدُ الْغَائِبَ

Let the witness [of this gathering] deliver [the message] to the absent.⁷

Another example of the proofs that *da'wa* is obligatory on all of the Muslims is the fact that there are 5,000 million non-Muslims in the world today and that this number may double in only a few decades. This huge number alone makes *da'wa* obligatory on each one of us.

Another example is “the *zakat* (i.e., the obligatory charity) of knowledge” that is obligatory like any other type of *zakats*, and that gets paid off by doing *da'wa*, teaching, or spreading the good knowledge. Paying off this type of *zakat* also increases one's knowledge like the *zakat* of money (for example) does to the money of the spender or payer.

If you are not a scholar, you can use a scholar's tongue or brain

Even if *da'wa* is limited only to scholars, you can still invite using a scholar's mind, tongue or knowledge. How? By distributing his recorded works to others, such as books, videos or audios.

Or, for example, if you are a parent and want to teach your children about Islam, ask the *sheikh* or *imam* of the nearest *masjid* (mosque) to your home to give them classes about Islam at the *masjid* or

⁶ The word “*aya*” can refer to a verse of the Qur'an or a miracle of the Prophet, or any “sign” of the signs that prove Islam.

⁷ Ahmad's *Mousnad*, *hadeeth* 2036; Al-Boukhari's *Saheeh*, *hadeeths* 1652, 1654, 6667; Muslim's *Saheeh*, *hadeeth* 4400; Ibn Abi Sheeba's *Mousan-naf*, *hadeeth* 37266; among others.

at your home. Teaching our children about Islam and increasing their knowledge about it is an example of *da'wa*.

The knowledge of our Master Abu Bakr was much lesser than yours when he converted many of the Prophet's greatest companions to Islam

During the first few days of his conversion to Islam, our Master Abu Bakr (may Allah be pleased with him) had lesser knowledge about Islam than all of us because, at that time, there were no *salats*, almost no Qur'an, and almost nothing except for *Towheed* (i.e., Islamic monotheism).

Despite of this, with the very little knowledge that he had, he brought five out of the ten promised-Paradise to Islam. At that time, what knowledge did he have except that worshipping idols is wrong and that Muhammad (ﷺ) is a messenger of Allah?

Of course, the more knowledge one has, the more effective in *da'wa* he'll be. But even with the basic knowledge that we currently have and that makes us Muslims, we can still invite non-Muslims to Islam because non-Muslims mostly ask only simple questions, like, "Why did Allah create us?"

No non-Muslim will ever ask you, for example, "What are the Pillars (*Arkan*) of the *Salat* according to the Four *Math-habs* (the Four Schools of Thought)?"

The day of perfect knowledge will never come

If you're waiting for the day on which you'll wake up and find that your knowledge has become complete or perfect, this day will never come. In fact, if you one day wake up and feel this, then know that you have gone astray because perfection belongs to Allah alone and even the Prophet himself did not know everything and would be able to answer a question only after Allah would send him the answer through the Angel Jibreel (peace be upon him).

Did the Prophet tell his companions about the principals and branches of *fiqh* before they converted?

Almost all of the convert companions of the Prophet (ﷺ) converted only because of an *aya* or two, or because of a very small number of *ayas*. They didn't convert because the Prophet (ﷺ), for example, read the entire Qur'an to them, explained the entire Qur'an to them, taught them the sciences of *hadeeth*, or taught them the principals and branches of *fiqh*.

Also, many of them, despite the very small knowledge that they had and the very short period of time that they spent with the Prophet (ﷺ) (sometimes only a few hours), after going back to their tribes or villages and delivering what they knew of the message of Islam there, their entire tribes or villages would convert to Islam.

Therefore, for example, if all you know is the account of Islam on the story of Maryam (Mary) and Eassa al-Maseeh (Jesus Christ) (Allah bless them and grant them peace), or if all you know is some of the Prophet Muhammad's miracles (ﷺ), such as giving life to dead people or feeding thousands of people with food that's not enough for one person, tell your non-Muslim acquaintances about them, and this alone may be a reason behind triggering interest towards learning more about Islam inside their hearts, and they may eventually convert to Islam later on after spending time on learning more about it on their own.

Non-Muslims won't ask you about the Pillars of the *Salat* or the branches of *fiqh*

In order to be able to invite a non-Muslim to Islam, all you have to do is to master only the topic that you are going to discuss or teach. For example, if the topic is "Jesus in Islam" or "the *hijab*," then just master these topics (by reading detailed books about them for example) and you'll be ready.

What does "Jesus in Islam" have to do with the principals and branches (*oosool* and *fooroo'*) of *fiqh* or the sciences of *hadeeth* (for

example)? If I sit with a Christian brother⁸ and discuss the topic “Jesus in Islam” (for example) with him, will he ask me about the Pillars (*Arkan*) of the *Salat* (for example)?

Even in the case of inviting Muslims to Islam, one does not need to be a scholar before he can remind his Muslim brothers about Allah, invite them to Islam, or correct their wrongs.

For example, if your child smokes, are you saying that you cannot correct him or tell him that it’s wrong to smoke because you’re not a scholar? Or, if all you are going to do is inviting your daughter to wearing the *hijab*, for example, then it’s not true that you first need to memorize the entire Qur’an, learn the sciences of *hadeeth*, and learn the principals and branches of *fiqh* before you can do that. Imam al-Nawawi (Allah have mercy on him) said:

ثُمَّ إِنَّهُ إِنَّمَا يَأْمُرُ وَيَنْهَى مَنْ كَانَ عَالِمًا بِمَا يَأْمُرُ بِهِ وَيَنْهَى عَنْهُ وَذَلِكَ
يَخْتَلِفُ بِاخْتِلَافِ الشَّيْءِ، فَإِنْ كَانَ مِنَ الْوَاجِبَاتِ الظَّاهِرَةِ وَالْمُحَرَّمَاتِ
الْمَشْهُورَةِ كَالصَّلَاةِ وَالصِّيَامِ وَالزَّيْنِ وَالْحُمْرِ وَنَحْوِهَا، فَكُلُّ الْمُسْلِمِينَ
عُلَمَاءُ بِهَا، وَإِنْ كَانَ مِنْ دَقَائِقِ الْأَفْعَالِ وَالْأَقْوَالِ وَمِمَّا يَتَعَلَّقُ بِالْإِجْتِهَادِ،
لَمْ يَكُنْ لِلْعَوَامِّ مَدْخَلٌ فِيهِ وَلَا هُمْ أَنْكَارُهُ، بَلْ ذَلِكَ لِلْعُلَمَاءِ، ثُمَّ الْعُلَمَاءُ
إِنَّمَا يَنْكِرُونَ مَا أَجْمَعَ عَلَيْهِ، أَمَّا الْمُخْتَلَفُ فِيهِ فَلَا أَنْكَارَ فِيهِ لِأَنَّ عَلَى
أَحَدِ الْمَذْهَبَيْنِ كُلِّ مَجْتَهِدٍ مُصِيبٌ وَهَذَا هُوَ الْمُخْتَارُ عِنْدَ كَثِيرِينَ مِنَ
الْمُحَقِّقِينَ أَوْ أَكْثَرِهِمْ

In addition, the one who commands and forbids [must] be aware of what he commands to and what he forbids from, and this differs depending on the thing (i.e., the topic): If it’s of the apparent obligations and the widely-known prohibitions, such as the *salat* (i.e., prayer), the *siam* (i.e., fast), the *zina* (i.e., fornication or adultery), intoxicants,

⁸ Christians are our brothers in humanity, not religion. I’m clarifying this just so no ignorant or fanatic Muslim attempts to distort the image of my knowledge and my books by quoting such phrases from my books.

and the like, then all of the Muslims are scholars in them. However, if it's of the *daqeeq*⁹ acts and sayings, or of what requires *ijtihad*,¹⁰ then the common people have no access to it and cannot disapprove of it; rather, it's for the scholars, and the scholars, on their turn, then disapprove only of what has been unanimously agreed on. As for what has been differed in, then there's no disapproving of it in it because, in both the opinions (i.e., the opinion that approves of it and the one that disapproves of it), the *moujtahid* [scholar]¹¹ is right [either way],¹² and this is the chosen [opinion] of many of the examiners (researchers) (i.e., scholars) or most of them.¹³

Consequences of telling Muslims that they cannot invite to Islam before first becoming scholars

Teaching Muslims that they need to learn and master everything about Islam before they can invite to it, actually will do damage to Islam and to the *da'wa* because it will decrease the number of inviters, freeze the *da'wa*, and slow down the spread of Islam.

Even if one learns everything about Islam, he'll still give wrong answers or come across questions to which he will have no answers because no one will ever reach perfection or perfect knowledge, know everything, or give answers that are always right no matter how knowledgeable he'll become.

Therefore, instead of preventing Muslims from inviting others to Islam by telling them to first learn everything or become scholars, we should tell them the following: discuss only the topics that you currently master, and if you face a question to which you have no answer, just tell

⁹ i.e., subtle, obscure, delicate, sensitive, critical, difficult, complicated, etc.

¹⁰ *Ijtihad*: intensive researching done by well-versed and specialized scholars.

¹¹ *Moujtahid*: one who does *ijtihad*.

¹² That is, whether a *moujtahid* gives the right answer or not after doing his best to find the right answer, he'll be rewarded for his effort either way as the Prophet told us (he'll be rewarded once if he gives the wrong answer, and twice if he gives the right answer).

¹³ Al-Nawawi, *Sharh Saheeh Muslim*, vol. 2, p. 23.

the questioner that you'll get him the answer later because you currently don't know it, or use a scholar's tongue or brain to answer it on your behalf by giving him, for example, a book that a scholar wrote to answer this question in detail.

Inviting to Islam increases one's knowledge and *eaman* (faith)

Previously, I mentioned that there's a type of *zakat* called "the *zakat* of knowledge," that it is obligatory like any other type of *zakats*, and that it gets paid off by doing *da'wa*, teaching or spreading the good knowledge that one has gained through learning.

I also mentioned that paying off this type of *zakat* also increases one's knowledge like the *zakat* of money (for example) does to the money of the spender or payer.

Da'wa (or teaching in general) increases the inviter's knowledge because it helps him teach himself by himself, and self-teaching is the most powerful way of learning and increasing knowledge.^{[14][15]}

During the course of *da'wa*, you'll come across questions that you have never heard of before, and you'll spend all your time and effort on finding the answers, which will increase your knowledge and may, after some years, make you better (in terms of knowledge) than many of the students of *sharee'ah* themselves (excluding the part of memorizing the entire Qur'an and thousands of *hadeeths* off by heart of course). How many are the teachers who learn new things thanks to their students.

Not only will your knowledge increase thanks to *da'wa*, but also, it will become deep-rooted in your mind and heart thanks to repetition. That's why, for example, *mouftis* (scholars of *fatwa*) memorize a huge

¹⁴ By "self-teaching," I don't necessarily mean that you open books and learn from them on your own. Even going to scholars and asking for their help (i.e., answers) is self-teaching because you are willingly seeking the knowledge and even spending your time and effort on achieving that, which is way much better than seeking a knowledge only for certificates or only because this is what your parents or teachers at school want. This is the difference between self-taught (or self-sought) knowledge and dictated knowledge.

¹⁵ For more information on this point, refer to my book that's about the psychological secrets or ways of persuading people into converting to Islam while doing *da'wa*.

number of *fatwas* off by heart because of repeating the answers (or *fatwas*)¹⁶ a lot.

Not only will your knowledge increase when you will do *da'wa*, but even your *eaman* will increase as you will do *da'wa*. You'll also become addictive to it because it will give you a very sweet feeling, and the sweetness will increase over time because your *eaman* will increase as well.

We do what we can with what we master, while knowing our limits

In conclusion, delivering the message of Islam is obligatory on every Muslim and does not necessitate a high level of knowledge. However, we must know our limits and keep silent when we get asked about something about which we have no knowledge; that's because *shar'i* (i.e., religious) knowledge is a trust, and fabricating in it is like fabricating things against Allah and making Him say what He hasn't said, which is a big sin.¹⁷

¹⁶ Literally, the word "*fatwa*" means "opinion" or "consultation."

¹⁷ Refer to scholars' commentaries on Qur'an 7:33.

4. “I CANNOT INVITE NON-MUSLIMS TO ISLAM BECAUSE I HAVE SINS”

The act of inviting to Islam in itself is an atonement for your sins

Islam teaches that doing good works atones for sins, including the big ones,¹⁸ and leads to Paradise. No doubt, inviting non-Muslims to Islam, not just is a good work, but it’s also among the good works that please Allah the most.

The texts that talk about sins, the atonement of sins, or how good works atone for sins and lead to Allah’s pleasure and Paradise, are many; therefore, I may leave this topic to another book related to the concept of salvation in Islam for example. But for example, Allah says:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

Verily, good works take away the bad ones [off a person’s slate]. (Qur’an 11:114)

The Prophet (ﷺ) also says:

اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَأَتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا، وَخَالِطِ (أَوْ: وَخَالِقِ) النَّاسَ بِخُلُقٍ حَسَنٍ

Avoid [the anger of] Allah wherever you may be, and follow a bad work with a good one, [and] it will remove it. And mix with people with a good character (i.e., with good morals).¹⁹

¹⁸ This includes *shirk* (polytheism) too because *towheed* (monotheism) is a good work that atones for it. A good work can be done with the limbs as well as the heart, and not just the limbs. *Eaman* (faith) and *towheed* are among the good works of the heart, and they can be interpreted into the reality with the limbs too if there’s no obstacle (such as a physical harm or a murder threat for example).

¹⁹ Al-Baihaqi’s *Shou’ab al Eaman*, hadeeth 7662; Al-Tabarani’s *Mou’jam Kabeer*, hadeeth 296; Ahmed’s *Mousnad*, hadeeth 21354; Al-Darimi’s *Sounan*, hadeeth 2791; Al-Tirmithi’s *Sounan*, hadeeth 1987; among others.

You do not need to be fully guided before you can invite non-Muslims to Islam because guidance comes from Allah alone, not from you nor from anyone else

Allah uses righteous Muslims, disobedient Muslims, and even non-Muslims to support or aid His religion, not only righteous Muslims. “He that lacks a thing, cannot give it”²⁰ is a famous proverb, but not an *aya* nor a *hadeeth*.

When it comes to *da'wa*, even if you totally lack guidance, it's not you who will be giving the guidance anyway, but Allah, because guidance comes from Allah alone.

One proof for this is what happened with the Prophet Nooh (Noah) (ﷺ) for example; he invited to Islam for hundreds of years, yet only a few people believed in him. Does this mean that the Prophet Nooh (ﷺ) was completely without guidance or that he was a big sinner? Some prophets did not even succeed in converting only one person.

Allah also told the Prophet Muhammad (ﷺ) that he wouldn't be able to guide whomever he liked because Allah guides only the ones whom He wills (see: Qur'an 28:56), does this mean that the Prophet (ﷺ) lacked guidance because he could not convert everyone he wanted or invited?

Another proof for this is that, even if you're not a Muslim, people could still convert because of you, whether directly or indirectly; that's because Allah uses anyone He wants as an instrument to guide people to Islam with, even if this instrument is not Muslim.

For example, how many times did it happen that a non-Muslim would spread lies against Islam to distort its image, but then many non-Muslims would convert to Islam after they would double check his claims and find that Islam is the truth?

Even the Muslims who would hear of his lies would become more religious and their certainty and faith in their religion would increase after double-checking his claims.

²⁰ فاقد الشيء لا يُعطيه

Another example is a story I once heard of a Muslim that converted his non-Muslim friend while they were drinking alcohol in a nightclub: They were drinking, and then the Muslim said to his non-Muslim friend, “You know what? I shouldn’t be doing this because my religion forbids it.”

His non-Muslim friend then asked out of curiosity, “What kind of religion is that that forbids alcohol? What’s your religion?” And this led to a conversation about Islam that eventually converted his non-Muslim friend to Islam.

Even the Prophet himself (ﷺ) said that Allah sometimes supports His religion using disobedient people (including non-Muslims):

إِنَّ اللَّهَ لَيُؤَيِّدُ هَذَا الدِّينَ بِالرَّجُلِ الْفَاجِرِ (الفاجر: من الفجور، وهو الانطلاق في المحرمات والمعاصي)

Verily, Allah [would] support this religion with a *fajir* man.^{[21][22]}

If you read the context of this long *hadeeth*, the Prophet (ﷺ) was referring to an apostate, not even a Muslim, and that apostate even died after defending Islam and Muslims with his weapon. In other similar *hadeeths*, the Prophet (ﷺ) also said:

لَيُؤَيِّدَنَّ اللَّهُ هَذَا الدِّينَ بِقَوْمٍ لَا خَلْقَ لَهُمْ (أي: لا نصيب لهم من الدين، أي: ليسوا بمسلمين)

²¹ Al-Boukhari’s *Saheeh*, *hadeeth* 2897; Ahmed’s *Mousnad*, *hadeeth* 8076; Muslim’s *Saheeh*, *hadeeth* 220; Al-Nassa’i’s *Sounan Koubra*, *hadeeth* 8832; Ibn Hib-ban’s *Saheeh*, *hadeeth* 4518; Abi Awana’s *Moustakhradj*, *hadeeth* 133; Al-Tabarani’s *Mou’jam Owsat*, *hadeeth* 3393; Al-Tabarani’s *Mou’jam Sagheer*, *hadeeth* 336; Al-San’ani’s *Mousan-naf*, *hadeeth* 9573; Al-Daremi’s *Sounan*, *hadeeth* 2559; among others.

²² *Fajir*: disobedient, sinning, dissolute, profligate, wanton, lewd, immoral, etc.

Allah is going to support this religion with men who are not part of it.^{[23][24]}

إِنَّ اللَّهَ سَيُؤَيِّدُ هَذَا الدِّينَ بِأَقْوَامٍ لَا خَلَاقَ لَهُمْ

Allah is going to support this religion with men who are not part of it.²⁵

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يُؤَيِّدُ هَذَا الدِّينَ بِأَقْوَامٍ لَا خَلَاقَ لَهُمْ

Allah supports this religion with men who are not part of it.²⁶

It's not hypocrisy if you invite to something good while doing the opposite of it

It's not true that, if you say something and do what's opposite of it, it's hypocrisy; that's because this is not the correct definition of hypocrisy. Hypocrisy (*nifaaq* - نفاق) is saying something while believing the opposite of it inside of you.

However, if you're doing the opposite of it while believing that what you're doing is wrong and you should not be doing it, then this is called "*taqseer*."²⁷

For example, if you believe that you should give charity, and you do not give charity, that's *taqseer*. Whereas, if you believe that charity is something bad, wrong or silly (for example), but you do it in front of others or tell others that it's good and that we should do it (in order to look righteous to them for example), then this is the hypocrisy.

²³ Ibn Hib-ban's *Saheeh*, *hadeeth* 4517; among others.

²⁴ Literally, "...who have no share [in it]."

²⁵ Ahmed's *Mousnad*, *hadeeth* 20454; Al-Tabarani's *Mou'jam Owsat*, *hadeeth* 2737; among others.

²⁶ Al-Tabarani's *Mou'jam Owsat*, *hadeeth* 1948; among others.

²⁷ *Taqseer* (تقصير): failure to do what ought to be done, falling behind, etc.

Islam commands us to invite to what's good and to disapprove of what's wrong even if we are sinners

In short, scholars say that falling in sin does not exempt one from the obligation of inviting to what's right or of disapproving of what's wrong. They also ask, "Who doesn't have sins?"

That is, if you wait for the day on which you'll be perfect and without any sins, this day will never come. Also, if only angels can invite to good or disapprove of what's wrong, then *da'wa* will die and no one will ever do *da'wa*.

Among the proofs for all of this is the following *hadeeth* related by Anas Ben Malik (Allah be pleased with him):

قُلْنَا: يَا رَسُولَ اللَّهِ، لَا نَأْمُرُ بِالْمَعْرُوفِ حَتَّى نَعْمَلَ بِهِ، وَلَا نَنْهَى عَنِ الْمُنْكَرِ حَتَّى نَجْتَنِبَهُ كُلَّهُ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «بَلْ مُرُوا بِالْمَعْرُوفِ، وَإِنْ لَمْ تَعْمَلُوا بِهِ كُلِّهِ، وَانْهَوْا عَنِ الْمُنْكَرِ، وَإِنْ لَمْ تَجْتَنِبُوهُ كُلَّهُ»

We said, "Messenger of Allah, [should] we not command what is right until we have done it, and not forbid what is wrong until we have avoided it all?" So, Allah's Messenger (ﷺ) said, "Rather, command what is right even if you have not done it all, and forbid what is wrong even if you have not avoided it all."²⁸

What about the *ayas* and *hadeeths* that condemn the ones who do the opposite of what they preach?

In short, some of them are not even talking about Muslims, but hypocrites who were pretending to be Muslims, such as in the case of Qur'an 2:44 where a group of non-Muslims were inviting others to believe in Islam (which is what's meant by "*bir*" according to the commentators) while they themselves disbelieved in Islam.

²⁸ Al-Tabarani's *Mou'jam Owsat*, *hadeeth* 6628; among others.

As for the other texts, they are condemning the sin, not the act of disapproving of the sin itself. For example, if one doesn't drink intoxicants, and tells others not to drink them, then he's not doing the opposite of what he's preaching because of having other sins, and those texts are not referring to him.

However, if he drinks them, and tells others not to drink them, if he enters Hell, it'll be because of not stopping drinking them, not because of the act of disapproving of drinking them itself. Imam al-Qouroubi said:

وَلَيْسَ مِنْ شَرْطِ النَّهْيِ أَنْ يَكُونَ عَدْلًا عِنْدَ أَهْلِ السُّنَّةِ، خِلَافًا
لِلْمُبْتَدِعَةِ حَيْثُ تَقُولُ: لَا يُغَيِّرُهُ إِلَّا عَدْلٌ. وَهَذَا سَاقِطٌ، فَإِنَّ الْعَدَالَهَ
مَحْصُورَةٌ فِي الْقَلِيلِ مِنَ الْخَلْقِ، وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ عَامٌّ
فِي جَمِيعِ النَّاسِ. فَإِنَّ تَشَبُّهًا بِقَوْلِهِ تَعَالَى: "أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ
أَنْفُسَكُمْ"، وَقَوْلِهِ: "كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ"، وَنَحْوِهِ،
قِيلَ لَهُمْ: إِنَّمَا وَقَعَ الدَّمُ هَاهُنَا عَلَى ارْتِكَابِ مَا نُهَى عَنْهُ، لَا عَلَى نُهْيِهِ
(يعني: الشخص) عن المنكر. وَلَا شَكَّ فِي أَنَّ النَّهْيَ عَنْهُ (يعني:
المنكر)، مِمَّنْ يَأْتِيهِ، أَفْبَحُ مِمَّنْ لَا يَأْتِيهِ، وَلِذَلِكَ يَدُورُ فِي جَهَنَّمَ كَمَا يَدُورُ
الْحِمَارُ بِالرَّحَى، كَمَا بَيَّنَّاهُ فِي الْبَقَرَةِ عِنْدَ قَوْلِهِ تَعَالَى: "أَتَأْمُرُونَ النَّاسَ
بِالْبِرِّ"

It's not required of a prohibitory to be of integrity according to the scholars of *Sunnah* (*ahl al sunnah*), contrary to the people of *bid'ah* who say, "None [can] change it (i.e., what's wrong) except a person of integrity." This is invalid, for integrity is limited to a small number of people, and commanding [to doing] what's right and forbidding what's disapproved of [by Islam] is common among all people.²⁹ And if they hang on to His

²⁹ "Common among all people" can mean that all people are obliged to invite to what's good and forbid what's wrong, or that this must be done with all people (i.e., all people must be invited to what's right and forbidden from what's wrong). If Imam al-Qouroubi meant the second meaning by this, this means that he meant to say that, since all people

saying, “Are you commanding people to [doing what’s] *bir* and forgetting yourselves?”³⁰ and His saying, “It is most hateful, to Allah, that you say what you do not do,”³¹ or the like, then it can be said to them: The dispraise, here, is for committing what he (i.e., the prohibitory or doer of *da’wa*) has been forbidden from doing, not for forbidding [others] from doing what’s wrong (disapproved of). There’s no doubt that [the act of] forbidding [others] from doing it (i.e., what’s wrong or disapproved of), [when it comes] from someone who does it (i.e., the wrong thing), is [something] uglier than [when it comes] from someone who [forbids it and] does not do it, and this is why he circles in Hell as a donkey does with a millstone [as the Prophet said in a *hadeeth*], as we clarified in *Al-Baqara* at His saying, “Are you commanding people to [doing what’s] *bir* and forgetting yourselves?”³²

Not correcting others’ mistakes is a sin even if you make those mistakes by yourself

If a Muslim cannot invite to Islam because of having sins, then no one should ever invite to Islam because who does not have sins? In the Qur’an, we read how Allah got angry at a group of people because they used to not correct others’ mistakes even though they themselves used to make them as well:

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

They used to not forbid one another from a disapproved act that they did. Verily, evil was what they used to do.
(Qur’an 5:79)

must be invited, and since people of integrity are few, if only the people of integrity can invite, then not all the people will be invited because the number of the people of integrity won’t be enough to cover everyone.

³⁰ Qur’an 2:44.

³¹ Qur’an 61:3.

³² Al-Qouratoubi, *Al Jami’ li Ahkam al Qur’an*, 3:21-22.

In his commentary on this *aya*, Imam al-Qourtboui said:

وَقَالَ خُذَّاقُ أَهْلِ الْعِلْمِ: وَلَيْسَ مِنْ شَرْطِ النَّاهِي أَنْ يَكُونَ سَلِيمًا عَنْ
مَعْصِيَةٍ، بَلْ يَنْهَى الْعَصَاةَ بَعْضُهُمْ بَعْضًا، وَقَالَ بَعْضُ الْأُصُولِيِّينَ: فُرِضَ
عَلَى الَّذِينَ يَتَعَاطُونَ الْكُؤُوسَ أَنْ يَنْهَى بَعْضُهُمْ بَعْضًا وَاسْتَدَلُّوا بِهَذِهِ
الْآيَةِ

The well-versed ones among the scholars also said [that] it's not required of a prohibitory to be sound (safe, far) of sin (wrongdoing, disobedience); rather, sinners [must] forbid one another. Some fundamentalists also said [that] it's a must on those drinking [intoxicants] to prohibit one another [from drinking], and they quoted this *aya* as a proof.³³

Imam al-Nawawi also said:

قَالَ الْعُلَمَاءُ: وَلَا يُشْتَرَطُ فِي الْأَمْرِ وَالنَّاهِي أَنْ يَكُونَ كَامِلَ الْحَالِ، مُتَّبِلًا
مَا يَأْمُرُ بِهِ، مُجْتَنِبًا مَا يَنْهَى عَنْهُ، بَلْ عَلَيْهِ الْأَمْرُ وَإِنْ كَانَ مُحِلًّا بِمَا يَأْمُرُ
بِهِ، وَالنَّهْيُ وَإِنْ كَانَ مُتَلَبِّسًا بِمَا يَنْهَى عَنْهُ، فَإِنَّهُ يَجِبُ عَلَيْهِ شَيْئَانِ: أَنْ
يَأْمُرَ نَفْسَهُ وَيَنْهَاهَا، وَيَأْمُرَ غَيْرَهُ وَيَنْهَاهُ، فَإِذَا أَحَلَّ بِأَحَدِهِمَا، كَيْفَ يَبَاحُ
لَهُ الْإِحْلَالُ بِالْآخَرِ؟

The scholars said [that] it's not required of a commander [of doing what's good] or a prohibitory [of doing what's wrong] to be of a perfect state [and] obeying (following, observing, keeping, complying with, abiding by, etc.) what he commands to [doing] [or] avoiding what he forbids from. Rather, he must command even if he is inconsistent with what he commands to [doing], and must forbid even if he is red-handed with what he forbids from. Therefore, two things are obligatory on him: that he

³³ Al-Qourtboui, *Al Jami' li Ahkam al Qur'an*, 5:79.

commands his own self and forbids it, and [that] he commands others and forbids them. And if he violates (disturbs the balance, breaks, etc.) one of them, how can he violate the other one?³⁴

Inviting to Islam is not the sin, but concealing the truth and not inviting to it

That's for two reasons: First, it's compulsory on every Muslim to invite to Islam as I've proven in the previous pages. And second, concealing the truth is forbidden in Islam; Allah said:

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَهُدًى مِّنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ، إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ

Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse. Except for those who repent and correct themselves and make evident [what they concealed]. Those - I will accept their repentance, and I am the Acceptor of Repentance [and] the Merciful. (Qur'an 2:159-160)

In his commentary on this *aya*, Imam al-Qouroubi said:

أَخْبَرَ اللَّهُ تَعَالَى أَنَّ الَّذِي يَكْتُمُ مَا أَنْزَلَ مِنَ الْبَيِّنَاتِ وَهُدًى مَّلْعُونٌ. وَاخْتَلَفُوا مِنَ الْمُرَادِ بِذَلِكَ، فَقِيلَ: أَحْبَارُ الْيَهُودِ وَرَهْبَانُ النَّصَارَى الَّذِينَ كَتَمُوا أَمْرَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَدْ كَتَمَ الْيَهُودُ أَمْرَ الرَّجْمِ. وَقِيلَ: الْمُرَادُ كُلُّ مَنْ كَتَمَ الْحَقَّ، فَهِيَ عَامَّةٌ فِي كُلِّ مَنْ كَتَمَ عِلْمًا مِنْ دِينِ اللَّهِ يُخْتِاجُ إِلَى بَيِّنَةٍ، وَذَلِكَ مُفَسَّرٌ فِي قَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

³⁴ Al-Nawawi, *Sharh Saheeh Muslim*, vol. 2, p. 23.

"مَنْ سُئِلَ عَنْ عِلْمٍ [يَعْلَمُهُ]، فَكَتَمَهُ، أَلْجَمَهُ اللَّهُ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ".

Allah has informed [us] that the one who conceals what was sent down of demonstrations and guidance is cursed. [The scholars] have differed on the intended [people] with that: It was said, "The scholars of the Jews and the scholars of the Christians who concealed the matter of Muhammad (ﷺ). The Jews also concealed the matter of stoning [of adulterers in the Torah]." It was also said, "The intended [person] is anyone who conceals the truth, for [the *aya*] is general about everyone who conceals a knowledge of the Religion of Allah that is required to be spread, and this is made clear in his saying,³⁵ 'He that gets asked about a knowledge [that he knows], and conceals it, Allah will bridle him with a bridle of fire on the Day of Resurrection.'"^[36]^[37]

The sin of hiding the truth (or any good knowledge in general) becomes greater if the person who is hiding the truth is a scholar and not just a common person. For details, refer to the following *ayas* and the comments of scholars on them: 2:174, 3:187, 5:63.

³⁵ That is, the saying of the Prophet (ﷺ).

³⁶ Al-Qourtoubi, *Al Jami' li Ahkam al Qur'an*, 2:159.

³⁷ The *hadeeth* has several *sanads* (chains of relaters) and close *matns* (texts, readings or versions), and can be found in, for example: Ahmed's *Mousnad*, *hadeeths* 7561, 7930, 8035, 8514, 8623, 10425, 10492, 10605; Al-Beihaqi's *Shou'ab al Eaman*, *hadeeths* 1612, 1613; Abu Dawood's *Sounan*, *hadeeth* 3658; Ibn Hib-ban's *Saheeh*, *hadeeths* 95, 96; Al-Tabarani's *Mou'jam Kabeer*, *hadeeths* 8251, 10089, 10197, 10845, 11310; Al-Hakem's *Moustadrak*, *hadeeths* 344, 345, 346; Ibn Maja's *Sounan*, *hadeeths* 264, 266; Ibn Abi Sheeba's *Mousan-naf*, *hadeeths* 26453, 26454; Al-Bz-zar's *Mousnad*, *hadeeths* 9297-9300; Abi Ya'la's *Mousnad*, *hadeeths* 2585, 6383; Al-Tirmithi's *Sounan*, *hadeeth* 2649; among others.

Inviting to Islam will help you leave the sins that you are committing and will help you become a better Muslim

If one has a certain sin or is addicted to a certain sin, and he invites to Islam, the guilt and embarrassment that he will feel inside of him for not practicing what he invites to, will make him repent sooner or later and without anyone asking him to.

In addition, inviting to Islam will increase one's love for Islam, and the more one loves Islam, the better he'll follow it because love is one of the greatest motivators of human behavior.

In addition, inviting to Islam increases the inviter's *eaman*, and the stronger one's *eaman* gets, the weaker Satan's influence, power, control and domination over him will get, which will also decrease the inviter's sins and get him closer to integrity and closer to Allah.

In addition, during an inviter's work, he'll meet like-minded inviters and befriend them, and since inviters are mostly righteous people, they'll pass along their righteousness to him and aid him or influence him, over time, towards becoming more righteous and towards getting farther from sins.

Not only does inviting to Islam decrease the inviter's sins, but it also increases his good works

Inviting to Islam has positive effects even on the inviter himself. For example, as I explained earlier, it increases his knowledge, it increases his *eaman*, it weakens Satan's influence and control over him, it decreases his sins, and it increases his good works.

That is, *da'wa* improves an inviter's behavior in general, and makes him less harmful, more righteous, more pious, and a lover of good for all creatures.

It also increases his love towards good or righteous people, and makes him like being in their company more, and it motivates him to be an aid for them in doing and spreading what's good.

That's because when someone likes something (*da'wa* in this example), he also likes whoever likes it or does it too, and enjoys being in their company, and also enjoys aiding them in spreading it to all people.

However, if one doesn't invite to Islam, he won't find any significance in inviting to Islam or spreading anything that is good in general, and he won't feel anything towards those who like it or do it or even towards those who may benefit from the good that they get invited to.

5. “INVITING TO ISLAM CAUSES FEAR, HATRED, TENSIONS, DIVISIONS AND SECTARIANISM”

Banning inviting non-Muslims to Islam and preventing non-Muslims from hearing the truth is a big sin that angers Allah

I heard that, in some Muslim countries, inviting non-Muslims to Islam is considered a crime punishable by jail. Preventing Muslims from inviting non-Muslims to the truth through means such as imprisonment or even torture to death, and not letting non-Muslims to even search for the truth on their own through flooding them with thousands of distractions that consume all their time and energy, prevents people from Allah’s path, and prevents millions of innocents from hearing the truth, and is a big sin that angers Allah no matter what excuse is used to justify banning inviting to Islam, if such a ban really exists or if such doings really take place. Among what Allah said about this big sin is the following:

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

Verily, those who disbelieve in the *ayas* of Allah, unjustly kill the prophets, and kill the ones who enjoin equity among people: give them the good news of a painful torture. (Qur’an 3:21)

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا

Verily, those who disbelieve and hinder [others] from the way of Allah, have wandered far astray. (Qur’an 4:167)

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ

Verily, those who disbelieve spend their wealth in order that they may debar [others] from the way of Allah. They

will spend it, then it will become an anguish for them, then they will be conquered. Those who have disbelieved will be gathered to Hell. (Qur'an 8:36)

الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ
وَيَبْغُونَهَا عِوَجًا أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ

Those who love the life of the world more than the Hereafter, and debar [others] from the way of Allah and would have it crooked: such are far astray. (Qur'an 14:3)

الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا
يُفْسِدُونَ

For those who have disbelieved and have been debarring [others] from the way of Allah, We will add torture on top of the [common] torture for them because of the corruption they used to cause.³⁸ (Qur'an 16:88)

...وَتَذُقُوا السُّوءَ بِمَا صَدَدْتُمْ عَن سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ

...And you will taste the ill [torture] because of debarring [others] from the way of Allah, and yours will be a great torture. (Qur'an 16:94)

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ
لَهُمُ الْهُدَىٰ لَن يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِطُّ أَعْمَاهُمْ

Verily, those who disbelieve and prevent [others] from the way of Allah and oppose the Messenger after the guidance has become clear to them, they will cause no harm to Allah, and He will make their works come to nothing. (Qur'an 47:32)

³⁸ i.e., preventers of good and spreaders of corruption will get a greater punishment.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ
هُم

Verily, those who disbelieve, prevent [others] from the way of Allah, and then die while being disbelievers, Allah will not forgive them. (Qur'an 47:34)

If inviting to religion is banned because it causes hatred, then inviting to politics should be banned as well because it causes a greater hatred

If someone wanted to cause hatred, division or chaos in a country, even if all of the inhabitants of this country were atheists or had no religious beliefs at all, he would still be able to find many ways to do so, such as through the differences in nationalities, races, languages, and political directions.

I haven't double-checked if inviting to Islam is banned in some country or not, but if there is such a thing, then if the rulers of a country have banned inviting to Islam under the justification that it causes sectarianism, then why have they not banned inviting to their political directions as well? Why do they give "political *da'wa*" day in and day out on their TV channels? Doesn't politics cause hatred and divisions as well? Throughout history, politics has caused more hatred and deaths than religions (including the man-made religions).

In short, they invite to their political directions because they believe that this raises people's awareness. If this is true, then it's not religion or politics that causes hatred, but ignorance or the lack of awareness.

Inviting people to the truth narrows, in the long run, all the gaps and closes all the doors on the face of an enemy. Why? Because the more people are invited to the truth, the more their awareness will be raised, and the less likely they will commit what their religion forbids even if it'll be against their national, racial or political interests.

This means that, in the long run, inviting a society to the truth will actually make it more united and stronger, not the opposite. Not raising

people's awareness is what makes them ignorant, fanatical and racist for their races, languages or even religions.

The real cause of fear and hatred is ignorance that's caused by a lack of understanding that's caused by a lack of communication and discussion

Man fears the unknown. Without direct communication and discussion with the followers of the other religions, he'll believe any rumor (no matter how silly, wrong or illusive) that he'll hear about them and their beliefs, and this will create more ignorance, more lack of understanding, and more fear and hatred.

What causes hatred is not the truth itself, but other things such as arrogance, envy, violence and inviting to the truth in a wrong way. For example, many a times, I would hear Muslims making fun of non-Muslims' beliefs or even cursing them while inviting them to Islam.

This is like asking someone to be your friend while swearing at his mother. How will this not cause hatred or, at least, repulsion?

However, if done in a proper way, inviting to Islam can never cause hatred or sectarianism because Islam teaches nothing but good things, and why would good cause hatred?

For example, if you invite someone to eating healthy food, why would this make him hateful to you? It will make him hateful only if your way of inviting or teaching is wrong.

For example, if you tell someone, "You are fat. You are ignorant and stupid. I know better than you. Let me teach you and show you what food you should eat instead of this funny food that you eat," then even inviting to food can be a cause of hatred, not because of the food or the information itself that you're inviting to, but because of your way of inviting or teaching.

Regarding arrogance, fortunately, arrogant people are always a very small minority in any society. Why should the vast majority of people in a society be deprived of hearing the truth because of these countable people? Even if the vast majority hear the truth and do not accept it, they won't have hatred towards it or towards its followers.

During the time of Allah's prophets, these arrogant and envious people used to spread the same lies against Allah's prophets in order to prevent people from listening to them.

For example, they used to claim that their message would divide families and cause hatred between parents and their children. Did this stop Allah's prophets from inviting people to the truth? Never.

Has banning inviting non-Muslims to Islam made things better or worse?

Banning inviting to Islam has prevented the good inviters (i.e., the real scholars and experts) from giving the invitation, which has cleared the way for other, ignorant or violent ones to do it in their place.

Because of this, non-Muslims have only gotten farther from Islam because of these people's wrong information and wrong inviting methods, and Muslims now think that their inviting methods are the only ways to invite to Islam because this is all they have been seeing for the last few decades.

They have also become sinking in ignorance because these people have been the only sources of information for them for decades; whereas, the real scholars have been buried by the fake ones because they either fear for their lives or they simply don't get as much media coverage as the fake ones do (from abroad). If this does not stop, this will create even worse inviters, and things will only get worse over time.

Not only has preventing the real scholars from working freely has gotten non-Muslims and Muslims farther from Islam, but it has even gotten Muslims farther from one another.

Because of the spread of ignorance that has been caused by the banning of raising true religious awareness, now even the followers of the same religion fight one another for reasons that don't even exist.

If Muslims sit with one another and have open dialogues witnessed by millions of people, will any fanatic be able to spread lies or distortions and fool anyone anymore?

But how will they, in the first place, dare to sit and discuss their commonalities (or even differences) and stop fearing one another (after

removing the “fear of the unknown” with awareness) if they will be thrown into jail if one of them were to only ask the other, “What is your religion?” or “What is your *math-hab* (i.e., school of thought)?”

In short, banning talking about religion in some countries has led to a lack of correct understanding of the other side, and has increased stress, fear and hatred between the elements of the same society.

This increase in stress, fear and hatred, if not solved by communication, good inviting and true religious awareness, will create nothing but violence and harm sooner or later.

Proper invitation to Islam increases love, not the opposite, even if the invitee does not accept the invitation

For two reasons: First, it raises awareness, and awareness removes the causes of stress, fear and hatred, which will raise relief and the sense of closeness and brotherhood.

Second, when an invitee sees that you are inviting him because you are afraid for him and wish the best for him just like you are afraid for your own children and wish the best for them, this will also better the relationship between you two.

Invite him in a humble way and out of love and brotherhood and because you wish him the best and want him to be saved from the Fire, and he will have no other choice but have more respect and love for you even if he does not accept your invitation.

Preventing inviting non-Muslims to Islam is not love, but selfishness and harm

Saving someone from getting hurt or harmed can never cause hatred (or anything else that’s negative) if one does that in a proper way. If you see, in this world, a brother who is about to fall onto a fire and burn and get hurt, would you not attempt to save him? If you don’t attempt to do that, or even prevent others from attempting to help, then this is not love, but selfishness and harm, and may even be a sign of a lack of the least degree of mercy and humanity.

6. “I CANNOT INVITE TO ISLAM BECAUSE I’M SHY AND AFRAID, AND FEAR SUFFERING FROM A PAIN OR A HARM”

There’s no victory, success or achievement without a hardship, a pain or a cost

Whatever you want to achieve in this life, it’ll cost a certain degree of sacrifices or pains. Nothing good or of a value is for free in this world. But the good thing is that we’ll be rewarded for any pain (no matter how small) that we’ll suffer from during our life, whether the pain will be for *da’wa* or any other good work. Allah says:

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

Is [it not true that] the return for goodness [will be] nothing but goodness? (Qur’an 55:60)

Patience over hardships, harms, troubles or pains is a good work that atones for sins and leads to Allah’s pleasure and Paradise

The Prophet Muhammad (ﷺ) says:

مَا يُصِيبُ الْمُؤْمِنَ مِنْ وَصَبٍ (أَي: مَرَضٍ) وَلَا نَصَبٍ (أَي: تَعَبٍ) وَلَا هَمٍّ وَلَا حَزَنٍ وَلَا أَذًى وَلَا غَمٍّ، حَتَّى الشُّوْكَةُ يُشَاكُهَا، إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ

A believer gets afflicted with no illness, fatigue, anxiety, sadness, harm, or gloominess, [or] even [with something

as small as] a thorn that he gets pricked with, except that Allah will atone of his sins³⁹ with them.⁴⁰

Shyness, stress or fear will go away on their own after the first experience or over time

That's because *da'wa* is like anything else that you do for the first time in the world, such as driving a car, marriage, or work: on the first day, you feel shy and stressed, and then you do the act while closing your eyes and yawning out of boredom. In another book, I'll also share with you a few psychological tricks or secrets that will help you to reduce shyness and stress to a very high degree (*in sha Allah*).

Inviting to Islam makes the inviter under the protection of Allah from the harm of people

For example, this can be seen in the stories of the messengers of Allah that are mentioned in the Qur'an. The following very quick examples are taken from the stories of the Prophet Nooh (Noah) (ﷺ), the Prophet Moossa (Moses) (ﷺ), and the Prophet Eassa (Jesus) (ﷺ):

فَكَذَّبُوهُ فَتَبَايَعْنَا فِي الْفُلِكِ وَجَعَلْنَاهُمْ خَلَائِفَ وَأَعْرَفْنَا الَّذِينَ
كَذَّبُوا بِآيَاتِنَا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ

But they denied him, so We saved him and those with him in the ship, and made them viceroys [in the land], while We drowned those who denied Our *ayas*. See, then, the nature of the consequence for those who had been warned. (Qur'an 10:73)

فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ

³⁹ "Of his sins" and not "all of his sins" because not all sins get atoned for only with hardships. For example, Islam says that nothing can atone for the sin of *shirk* (i.e., worshipping someone or something other than or along with Allah) if one has not repented from it first.

⁴⁰ Al-Boukhari's *Saheeh, hadeeth* 5318; Al-Beihaqi's *Shou'ab al Eaman, hadeeth* 9371; Ibn Hib-ban's *Saheeh, hadeeth* 2905; Ahmed's *Mousnad, hadeeth* 8027; among others.

So Allah warded off from him the evils which they plotted, while a dreadful doom encompassed Pharaoh's folk. (Qur'an 40:45)

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ
أَيَّدْتُكَ بِرُوحِ الْقُدُسِ ... وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ ...

[Mention] how Allah said, “Jesus, son of Mary, remember My favor upon you and your mother: how I supported you with the Holy Spirit ... and how **I restrained the Children of Israel from [harming] you...**”⁴¹ (Qur'an 5:110)

The Prophet Muhammad (ﷺ) also taught Abdullah Ben Ab-bas that, if one preserves Allah, Allah will preserve him:

يَا غُلَامُ، احْفَظِ اللَّهَ يَحْفَظْكَ ... وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَىٰ أَنْ
يَنْفَعُوكَ بِشَيْءٍ لَّمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنْ اجْتَمَعُوا
عَلَىٰ أَنْ يَضُرُّوكَ بِشَيْءٍ لَّمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ ...

Young man, preserve Allah and He will preserve you. ... And know that, if the [entire] nation were to gather for benefitting you with something, they won't [be able to] benefit you except with something [that] Allah has written (destined, ordained, etc.) for you, and [that] if they were to gather for harming you with something, they won't [be able to] harm you except with something [that] Allah has written for you. ...⁴²

⁴¹ Islam teaches that God raised Jesus Christ (ﷺ) to heaven while being alive (in body and soul, not just in soul as some Muslims claimed out of ignorance), and saved him from death and murder (whether on a cross or through any other means). For details, refer to my book that's about Jesus Christ (ﷺ) in Islam.

⁴² Al-Baihaqi's *Shou'ab al Eaman, hadeeths* 192 & 9529; Al-Tabarani's *Mou'jam Kabeer, hadeeths* 11243, 11416, 12988; Ahmed's *Mousnad, hadeeths* 2669 & 2763; Al-Tirmithi's *Sounan, hadeeth* 2516; Abu Ya'la's *Mousnad, hadeeth* 2556; among others.

And the meaning of “preserve Allah” is “preserve the *deen* (i.e., religion) of Allah [by following its commandments, staying away from its prohibitions, defending it and inviting to it]” as scholars explained in their commentaries on this *hadeeth*.

This is also similar to the following *aya* which says that, if one helps (defends, grants victory to, aids, supports, etc.) Allah (i.e., Allah’s *deen*), Allah will help him:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُخْلِفَ أَقْدَامَكُمْ

Believers, if you help Allah, Allah will help you and strengthen you. (Qur’an 47:7)

The following two *ayas* are additional proofs that Muslims who invite to Islam are under the protection of Allah:

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ فَجَاءُوهُمْ بِالْبَيِّنَاتِ فَاتَّخَفْنَا مِنْ الَّذِينَ أَجْرَمُوا وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ

We sent before you (i.e., Muhammad) messengers to their people. They brought them clear proofs. Then We took vengeance on those who were criminal [of them] (i.e., who disbelieved and denied the messengers), and it was incumbent upon Us to help the believers.⁴³ (Qur’an 30:47)

But someone may ask, “Weren’t there messengers of Allah who got harmed and even killed? Weren’t there scholars who got killed? What about them?”

Murder was an exception, not the general rule, and took place very rarely. The general rule is that a Muslim who invites to Islam will be protected, and if he gets killed, then this is an exception that may have had a divine wisdom behind it, such as that Allah wanted this person to be among the martyrs in order to admit him into a higher level in Paradise.

⁴³ The phrase for “to help the believers” can also be translated into “to grant the believers victory,” “to defend them,” or “to aid them.”

Also, if you notice, if murder happens, it does only after an inviter has completed his task, which means that it's Allah who protected him until he finished his task, and then He let him get killed in order to leave this world as a martyr to give him a much better status and reward in the next world.

For example, if we take a look at the messengers of Allah who got killed, we'll see that they all got killed after they finished their task, not before that. And by "they finished their task," I mean delivering the message regardless of whether the invitees accepted it or not, because an inviter's task ends at delivering the message.

If we take a look at the scholars (or even common inviters) who also got killed throughout history, we also see the same thing: they got killed after they finished their task, not before.

Let's take two examples of contemporary scholars or inviters who got killed: Imam Dr. Muhammad Sa'eed Ramadan al-Booti, and Translator Abdullah Yusuf Ali (who was the first Muslim to translate the Qur'an into English) (may Allah have mercy on both of them).⁴⁴

It's true that they got killed (regardless of who murdered them); however, this happened after they flooded the world with their knowledge and works, and after they made millions of copies of themselves.

Also, their murder may not necessarily had been because of their inviting to Islam, but could be for other reasons, such as personal or political reasons as was the case with Imam al-Booti (Allah have mercy on him).

Finally, I repeat that this is an exception and not the general rule. For example, today, there are thousands of inviters who work freely in most (if not all) countries of the world. If one or two got killed over a century, this does not necessarily mean that this will happen to everyone who'll invite to Islam.

⁴⁴ In my knowledge, Translator Abdullah was shot to death while he was going somewhere in a street, but I'm not sure if this really took place or not as I haven't double checked this account.

Muslims who invite to Islam will be protected and saved even when a divine punishment will befall their cities or societies

The Qur'an is filled with proofs for this. For example, almost all of the stories of the messengers of Allah that are mentioned in the Qur'an end with a divine punishment befalling everyone except for the messengers (for inviting to the truth or reforming) and their followers (for believing in the messengers), and I shared a few quotations from the Qur'an in a previous page.

Another example is the following *aya* in which Allah explicitly said that he saved a group of people, during a divine punishment on their society, only because they used to invite people to what pleased Him:

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ

But when they forgot what they were preached of, **We (i.e., Allah) saved the ones who were forbidding what's bad**, and hit the unjust ones (i.e., the sinners) with a painful torture for the dissolute life that they used to live. (Qur'an 7:165)

In another *aya*, we are informed that a divine punishment will never befall a place whose inhabitants reform:

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقَرْىَ بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ

Your Lord would not have destroyed the towns had its inhabitants been **reforming**. (Qur'an 11:117)

This *aya* says “reforming (*mouslihoon*; مصلحون),” not “righteous (*salihoon*; صالحون),” because being righteous alone is not enough to prevent Allah's anger or punishment as we are going to see in the coming lines. Another *aya* that says that inviters to good will be saved is the following one:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Let there be a nation among you that invites to good, commands what is good, and forbids what is bad. **Those are the saved ones.** (Qur'an 3:104)

The Arabic word *falah* (فلاح) that was used in this *aya* can mean “salvation,” “success,” and “victory.” The salvation mentioned in this *aya* is general; that is, it can be referring to salvation from punishments in this world, in the next one, or both together.

Muslims who refuse to invite to Islam for no legitimate excuse may suffer from pains or harms due to a divine punishment in this world even if they are righteous

I talked about this in other places and shared a few proofs for it.⁴⁵ Let me add a few more examples here: in his book *Al Amr bil Ma'roof wal Nahi an al Mounkar (Commanding What is Good and Forbidding from What is Disapproved of)*, Ibn Abi al-Dounia (823-894 CE) (Allah have mercy on him) related:

عَنْ أَبِي هُرَيْرَانَ، قَالَ: بَعَثَ اللَّهُ عَزَّ وَجَلَّ مَلَكَيْنِ إِلَى أَهْلِ قَرْيَةٍ أَنْ دَمَرَاهَا
بِمَنْ فِيهَا، فَوَجَدَا فِيهَا رَجُلًا قَائِمًا يُصَلِّي فِي مَسْجِدٍ، فَعَمَدَا أَحَدَهُمَا إِلَى
اللَّهِ عَزَّ وَجَلَّ، فَقَالَ: يَا رَبِّ، إِنَّا وَجَدْنَا فِيهَا عَبْدَكَ فَلَانَا يُصَلِّي فِي
مَسْجِدِهِ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: دَمَرَاهَا وَدَمَرَاهُ مَعَهَا، فَإِنَّهُ مَا مَعَرَّ وَجْهَهُ
فِي قَطُّ (أي: لم يغضب لغضبي)

Abu Haz-zan related, saying, “Allah sent two angels to the inhabitants of a village, [and commanded them saying], ‘Destroy it with everyone that is in it.’ But they found a man worshipping in a mosque in it, so one of them

⁴⁵ Refer, for example, to my answer to the excuse of not inviting to Islam because of having sins, which is found in this short book. For a few more examples, see also my book that’s about the dangers and consequences of not inviting to Islam.

resorted to Allah, and said, ‘Lord, we have found Your slave so-and-so in it, worshipping in his mosque.’ So, Allah said, ‘Destroy it⁴⁶ and destroy him⁴⁷ with it, for [the color of] his face has never changed for My sake.’”⁴⁸

عَنْ مِسْعَرٍ، قَالَ: بَلَغَنِي أَنَّ مَلَكًا أَمَرَ أَنْ يَحْصِفَ بِقَرِيَّةٍ، فَقَالَ: يَا رَبِّ،
فِيهَا فَلَانٌ الْعَابِدُ، فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ بِهِ فَابِدًا، فَإِنَّهُ لَمْ يَتَمَعَّرْ وَجْهُهُ فِيَّ
سَاعَةً قَطُّ

Mis’ar related, saying, “I was informed that an angel was commanded to destroy a village, and he said, ‘My Lord, there’s the worshipper so-and-so in it.’ So, Allah inspired to him, ‘Start with him, for [the color of] his face has not changed for My sake [even] once.’”

عَنْ إِبْرَاهِيمَ بْنِ عَمْرٍو الصَّنَعَانِيُّ، قَالَ: أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى يُوشَعَ
بْنِ نُونٍ أَنِّي مُهْلِكٌ مِنْ قَوْمِكَ أَرْبَعِينَ أَلْفًا مِنْ خِيَارِهِمْ، وَسِتِّينَ أَلْفًا مِنْ
شِرَارِهِمْ، قَالَ: يَا رَبِّ، هَؤُلَاءِ الْأَشْرَارُ، مَا بَالُ الْأَخْيَارِ؟ قَالَ: إِنَّهُمْ لَمْ
يَغْضَبُوا لِعَظَمِي، وَكَانُوا يُؤَاكِلُونَهُمْ وَيُشَارِبُونَهُمْ

Ibraheem Ben Amr al-San’ani related, saying, “Allah inspired to Yoosha’ Ben Noon,⁴⁹ ‘I’m destroying, of your people, forty thousand ones among their goods ones, and

⁴⁶ The pronoun “it” here refers to the village because it’s in the feminine form.

⁴⁷ The pronoun “him” here could be referring to the man or the mosque, but it’s most likely referring to the man.

⁴⁸ That is, “he has never become angry for My anger” or “he has never become angry at something that angers Me.”

⁴⁹ Yoosha’ Ben Noon: called “Hoshea Ben Nun” in the Bible. Also called “Yehoshua” and “Joshua.” Muslim, Jewish and Christian scholars believe that he was one of the disciples of the Prophet Moses (Moosha) (ﷺ). A number of Muslim scholars also believe that he was a prophet of Allah just like Moses. Two prophets could live at the same time or be assigned or sent by Allah at the same time. For example, Abraham (Ibraheem) and Lot (Loot) lived at the same time, and so did Jesus (Eassa) and John (Yahya) (Allah bless all of them and grant all of them peace).

sixty thousand ones among their evil ones.’ He said, ‘My Lord, those ones are evil, [but] what about the good ones?’⁵⁰ He said, ‘They have not become angry for My anger [even for once], and they used to eat and drink with them [like nothing has happened].’”

عَنْ وَهْبِ بْنِ مُنَبِّهٍ، قَالَ: لَمَّا أَصَابَ دَاوُدُ الْخَطِيئَةَ، قَالَ: يَا رَبِّ، اغْفِرْ لِي، قَالَ: قَدْ غَفَرْتُهَا لَكَ، وَأَلْزَمْتُ عَارَهَا بَنِي إِسْرَائِيلَ، قَالَ: كَيْفَ يَا رَبِّ وَأَنْتَ الْحَكَمُ الْعَدْلُ لَا تَظْلِمُ أَحَدًا؟ أَعْمَلُ الْخَطِيئَةَ وَتُزْلِمُ عَارَهَا غَيْرِي؟ فَأَوْحَى اللَّهُ: يَا دَاوُدُ، إِنَّكَ لَمَّا اجْتَرَأْتَ عَلَيَّ بِالْمَعْصِيَةِ، لَمْ يُعْجَلُوا عَلَيْكَ بِالتَّكْوِيرِ

Wahb Ben Mounab-beh related, saying, “When Dawood (David) made that mistake, he said, ‘My Lord, forgive me.’ He (i.e., Allah) said, ‘I have forgiven it for you, and have made its shame upon the Children of Israel.’ He (i.e., Dawood) said, ‘How [so], My Lord, when you are the Just Judge who never misjudge anyone? I commit a sin, and You make its shame upon someone other than me?’ So, Allah inspired, ‘Dawood, when you had the courage to disobey me [with that sin], they were not quick in [interrupting] you with a disapproval.’”⁵¹

There are two types of harm: one that exempts a Muslim from the obligation of *da’wa*, and one that does not

As for harm, there are two types of it: psychological harm (like mockery, denial, rejection, loss of a family member, etc.), and physical harm (like killing, wounding of an organ, confiscation of property, imprisonment, etc.).

⁵⁰ In other words, what did the good ones do or what are you going to destroy them for if they are good?

⁵¹ Ibn Abi al-Dounia, *Al Amr bil Ma’roof wal Nahi an al Mounkar*, hadeeths 73-76.

In the case of physical harms, if one feels that, by inviting to something good or forbidding from something bad, he'll get physically harmed, he ceases to be obliged of doing *da'wa* and becomes free to do *da'wa* or not. Imam al-Qourtboui said:

أَجْمَعَ الْمُسْلِمُونَ فِيمَا ذَكَرَ ابْنُ عَبْدِ الْبَرِّ أَنَّ الْمُنْكَرَ وَاجِبٌ تَغْيِيرُهُ عَلَى كُلِّ مَنْ قَدَرَ عَلَيْهِ، وَإِنَّهُ إِذَا لَمْ يَلْحَقْهُ بِتَغْيِيرِهِ إِلَّا اللَّوْمُ الَّذِي لَا يَتَعَدَّى إِلَى الْأَذَى، فَإِنَّ ذَلِكَ لَا يَجِبُ أَنْ يَمْنَعَهُ مِنْ تَغْيِيرِهِ، فَإِنْ لَمْ يَقْدِرْ، فَبِلِسَانِهِ، فَإِنْ لَمْ يَقْدِرْ، فَبِقَلْبِهِ، لَيْسَ عَلَيْهِ أَكْثَرُ مِنْ ذَلِكَ. وَإِذَا أَنْكَرَ بِقَلْبِهِ فَقَدْ أَدَّى مَا عَلَيْهِ إِذَا لَمْ يَسْتَطِعْ سِوَى ذَلِكَ. قَالَ: وَالْأَحَادِيثُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي تَأْكِيدِ الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ كَثِيرَةٌ جَدًّا وَلَكِنَّهَا مُقَيَّدَةٌ بِالِاسْتِطَاعَةِ. قَالَ الْحَسَنُ: إِنَّمَا يُكَلِّمُ مُؤْمِنٌ يُرْجَى أَوْ جَاهِلٌ يُعْلَمُ، فَأَمَّا مَنْ وَضَعَ سَيْفَهُ أَوْ سَوْطَهُ فَقَالَ: اتَّقِنِي اتَّقِنِي، فَمَا لَكَ وَلَهُ. وَقَالَ ابْنُ مَسْعُودٍ: بِحَسْبِ الْمَرْءِ إِذَا رَأَى مُنْكَرًا لَا يَسْتَطِيعُ تَغْيِيرَهُ أَنْ يَعْلَمَ اللَّهُ مِنْ قَلْبِهِ أَنَّهُ لَهُ كَارَةٌ. وَرَوَى ابْنُ هُبَيْرَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (لَا يَحِلُّ لِمُؤْمِنٍ أَنْ يَذِلَّ نَفْسَهُ). قَالُوا: يَا رَسُولَ اللَّهِ، وَمَا إِذْلَالُهُ نَفْسَهُ؟ قَالَ: (يَتَعَرَّضُ مِنَ الْبَلَاءِ لِمَا لَا يَقُومُ لَهُ).

Ibn Abd Al-Bur⁵² mentioned that the Muslims (i.e., the scholars) have unanimously agreed that it's obligatory to change (i.e., correct) a disapproved thing by whoever has the ability to do so, and that if changing it will not be followed except by a blame that does not go beyond [physical] harm, then this must not prevent him from changing it. However, if he is not able to [change it with his hand], then by his tongue. If he is not able [to change

⁵² The “u” letter in the word “Bur” is pronounced exactly the same as in the English word “but.”

it with his tongue], then by his heart [as the Prophet (ﷺ) said], and there won't be anything on him if he doesn't do more than that. If he disapproves in his heart, he'll have fulfilled what's required of him if he's not able to do more than that. He (i.e., Ibn Abd Al-Bur) also said [that] the *hadeeths* that were related from the Prophet (ﷺ) regarding stressing [the obligation of] commanding [others] to [doing what's] good and forbidding [them] from [what's] disapproved of [by Islam] are too many; however, they are restricted to ability. Al-Hasan said, "None is talked to except a believer [whose repentance is] hoped or an ignorant [who is] to be taught. As for he that lays [his hands on] his sword or whip [to use it] and says, 'Avoid me,'⁵³ then turn away from him." Ibn Mas'ood also said, "It'll be sufficient of one, if he sees a [thing that is] disapproved [by Islam] [and that] he cannot change, if Allah knows, from his heart, that he is reluctant of it." Ibn Lahee'ah also related from al-A'raj that Abu Houreira said, "The Messenger of Allah (ﷺ) said, 'It's not lawful for a believer to humiliate himself.' They said, 'Messenger of Allah, how does he humiliate himself?' He said, 'He subjects himself to a *bala*'⁵⁴ that he cannot endure.'"⁵⁵

قَالَ ابْنُ عَطِيَّةَ: وَالْإِجْمَاعُ مُنْعَقِدٌ عَلَى أَنَّ النَّهْيَ عَنِ الْمُنْكَرِ فَرَضٌ لِمَنْ أَطَاقَهُ وَأَمِنَ الضَّرَرَ عَلَى نَفْسِهِ وَعَلَى الْمُسْلِمِينَ، فَإِنْ خَافَ فَيُنْكَرُ بِقَلْبِهِ وَيَهْجُرُ ذَا الْمُنْكَرِ وَلَا يُخَالِطُهُ.

Ibn Atia said, "The consensus is solidified at that forbidding from a disapproved thing is compulsory on whoever can bear it and has felt secure from having himself or Muslims harmed (damaged). If he feared [that there will be harm], then he disapproves [only] in his

⁵³ i.e., leave me alone.

⁵⁴ *Bala'* (بلاء): affliction, trial, test, ordeal, distress, calamity, trouble, etc.

⁵⁵ Al-Qourtoubi, *Al Jami' li Ahkam al Qur'an*, 3:21-22.

heart, and stays away from the doer of the disapproved thing and does not mix with him.”⁵⁶

However, in the case of psychological harm, no one has an excuse not to do *da'wa* because there will be no escape from this type of harm no matter how much one will try to avoid it, and all one will be able to do about it will be to try to minimize it as much as possible.

A Muslim may get held accountable if he does not do *da'wa* because of an unjustified fear

As previously mentioned, the *ayas* and *hadeeths* that command Muslims to do *da'wa* are all restricted to ability and to feeling safe from any physical harm. However, if one is sure that there won't be any physical harm, and he neglects doing *da'wa* only because of fearing people, then he may be committing a sin; the Prophet (ﷺ) said:

إِنَّ أَحَدَكُمْ لَيُسْأَلُ يَوْمَ الْقِيَامَةِ حَتَّى يَكُونَ فِيمَا يُسْأَلُ عَنْهُ أَنْ يُقَالَ: مَا مَنَعَكَ أَنْ تُنْكِرَ الْمُنْكَرَ إِذْ رَأَيْتَهُ؟ فَمَنْ لَقَّاهُ اللَّهُ حُجَّتَهُ، قَالَ: رَبِّ رَجَوْتُكَ (أي: رجوت رضاك)، وَخَفْتُ النَّاسَ

On the Day of Resurrection, [each] one of you will be asked [about several things], among of which will be: “What prevented you from disapproving a disapproved thing [by Islam] when you saw it?” [At that time], whoever Allah will teach him what to answer with [out of His mercy], will say, “My Lord, I wanted Your pleasure, but I feared the people.”⁵⁷

Imam al-Beihaqi related:

⁵⁶ Al-Qourtoubi, *Al Jami' li Ahkam al Qur'an*, 5:79.

⁵⁷ Al-Beihaqi's *Shou'ab al Eaman*, hadeeth 7167; Ibn Maja's *Sounan*, hadeeth 4018; Abi Ya'la's *Mousnad*, hadeeth 1344; Ibn Hib-ban's *Saheeh*, hadeeth 7368; Ahmed's *Mousnad*, hadeeth 11214; among others.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: “لَا يَخْفَرَنَّ (أي: لا يستهن أو يمنع) أَحَدُكُمْ نَفْسَهُ أَنْ يَرَى أَمْرَ اللَّهِ عَلَيْهِ فِيهِ، فَلَا يَقُولُ بِهِ (أي: أن يرى أمراً منكراً يجب عليه إنكاره لله ثم لا ينكره)، فَيَلْقَى اللَّهَ عَزَّ وَجَلَّ وَقَدْ أَضَاعَ ذَلِكَ، فَيَقُولُ: مَا مَنَعَكَ؟ (أي: ما منعك أن تنكر المنكر؟) فَيَقُولُ: خَشْيَةُ النَّاسِ، فَيَقُولُ: فَإَيَّايَ كُنْتُ أَحَقُّ أَنْ تَخْشَى”، قَالَ الْإِمَامُ أَحْمَدُ رَحِمَهُ اللَّهُ: “وَهَذَا فِيمَنْ يَرْكُضُهُ خَشْيَةُ مَلَامَةِ النَّاسِ وَهُوَ قَادِرٌ عَلَى الْقِيَامِ بِهِ”

Abu Sa'eed al-Khoudri related that the Prophet (ﷺ) said, “Let not one of you prevent himself, when seeing something that Allah has disapproved of, from saying [something] about it. [Otherwise], he will meet Allah [on the Day of Judgment] while having missed that, and [Allah] will say [to him], ‘What prevented you [from disapproving of it]?’ [The man] will say, ‘Fearing people.’ [Allah] will then say, ‘I was worthier of being afraid of.’” Imam Ahmed (Allah have mercy on him) said, “This is regarding the one who leaves it out of fear from the blame of people while being able of doing it.”⁵⁸

Fear from non-physical harm should not prevent us from doing *da'wa*, and we should be patient over any hardships or troubles that may encounter us during our *da'wa* journey

If one is sure that there won't be any physical harm, he should not neglect doing *da'wa* only because of fearing people; Allah told the Prophet Moossa (Moses) (ﷺ):

يَا مُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ

⁵⁸ Al-Beihaqi's *Shou'ab al Eaman*, hadeeth 7164. The hadeeth can also be found in: Ibn Maja's *Sounan*, hadeeth, 4008; Al-Tayalisi's *Mousnad*, hadeeth 2320; among others.

Moossa, do not be afraid; My messengers do not feel afraid. (Qur'an 27:10)

The Prophet (ﷺ) also said:

لَا يَمْنَعَنَّ أَحَدُكُمْ خَافَةَ النَّاسِ أَنْ يَتَكَلَّمَ بِحَقِّ إِذَا عَلِمَهُ

Let not fearing people prevent any of you from saying a right thing when he knows it.⁵⁹

One is also required to be patient if he got hurt (whether physically or psychologically) during his *da'wa* journey. Allah conveyed to us Louqman's following advice to his son:

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

My son, observe the *salat*, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination. (Qur'an 31:17)

The Prophet accepted to go through hardships and troubles in order to be loyal to you, will you pay the loyalty back to him?

During his *da'wa* journey, the Prophet (ﷺ) went through all of the types of physical and psychological harms and pains that you can imagine, such as deprivation (e.g., poverty, severe hunger, displacement, life away from home and family, loss of dear ones), humiliation (e.g., mockery, insults, dirty things put on his head and back while prostrating, etc.), wounds, bone-breaks, bleeding, getting stoned, attempts of choking to death, attempts of assassination during sleep at night, betrayal (being left by many people during critical, existential times), etc.

⁵⁹ Ahmed's *Mousnad*, hadeeth 11869; Al-Baihaqi's *Sounan Koubra*, hadeeth 20180; Ibn Hib-ban's *Saheeh*, hadeeth 278; among others.

But why did the Prophet (ﷺ) choose to go through such hardships and troubles during his *da'wa* journey when he could have reached what he wanted while being at ease and comfort?⁶⁰

He did that for several reasons. One of them is to be an example for future inviters in case they went through any type of pain or harm, and to teach them the art of patience, and most importantly, to teach them how to be true slaves of Allah.

Another reason is to teach us what to do during such times (if they were to take place), just like he went through the *salat* and the *hajj* (for example) in order to teach us or show us what to do during their times:

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

Do the *salat* as you have seen me doing.⁶¹

خُذُوا عَنِّي مَنَاسِكَكُمْ

Take your [*hajj*] rituals from me.⁶²

Another reason is that, had he not gone through any hardships or troubles during his *da'wa*, the inviters who were to come after him would have thought that they were on the wrong path or that they failed just because they went through troubles while the Prophet (ﷺ) did not go through anything bad.

For example, they'll think that they were failing because they went through hardships while the Prophet (ﷺ) was at comfort, or because they became poor while the Prophet (ﷺ) did not lose any money or property, or because they became displaced while the Prophet (ﷺ) stayed in his home

⁶⁰ For example, we all know the famous story where the Angel Jibreel told the Prophet (ﷺ) that he could crush his enemies with mountains for him if he wanted, but the Prophet refused despite the harm that he suffered from.

⁶¹ Al-Daraqoutni's *Sounan*, hadeeth 1069; Al-Beihaqi's *Sounan Koubra*, hadeeth 3856; Ibn Hib-ban's *Saheeh*, hadeeths 1658, 2131; Al-Boukhari's *Saheeh*, hadeeth 7246; among others.

⁶² Al-Beihaqi's *Sounan Koubra*, hadeeth 9524; Muslim's *Saheeh*, hadeeth 1297; among others.

and lived a secure and a stable life, or because they got humiliated or hurt while the Prophet (ﷺ) remained respectable and no harm ever befell him.

Another reason why the Prophet (ﷺ) accepted to go through hardships or troubles during his *da'wa* journey was to not distinguish himself from his companions who were around him or from his brothers who were to come after him.

That is, he could not imagine a trouble befalling one of his current or future followers during his walking on the path, or during his following or compliance with his *sunnah* (i.e., way), or during his journey of *da'wa*, while he himself was enjoying comfort, bliss, soundness or stability.

That's why he opted to suffer from anything that any of his companions or brothers would suffer from of troubles or pains on their way to inviting others to Allah: for example, if it's poverty, let him be the first one to suffer from poverty and deprivation; if it's mockery and humiliation, let him be the first one to be mocked at and the first to be humiliated; if it's displacement and staying away from family and home, let him be the first one to go through this.

This noble and humanitarian intent is also manifested, for example, in his digging of the trench and moving of dust on the day of the Battle of the Trench: his companions got very exhausted because of the digging and moving works on that day, but he insisted on being the one to get exhausted the most among them.

On that day, his companions also suffered from a severe hunger, but he insisted on suffering from it more than all of them even though he could have very easily asked Allah for food, drink and comfort.

And when one of his companions (Jabir) was moved by the marks of hunger that he saw on the Prophet's body (ﷺ), and wanted to secretly invite him to a very simple food that he kept in his house, the Prophet (ﷺ) insisted on that all his companions accompany him to Jabir's house,⁶³ for he felt that, just like his companions shared with him in the responsibility and hardships of *da'wa*, they should have also shared with him in any bliss

⁶³ The story of this miracle is well-known: the food, which was not enough for only two people, kept increasing until hundreds of people ate to fullness.

that would encounter him or that he would enjoy no matter how small or great it was.

Therefore, the Prophet (ﷺ) was at the highest level of loyalty to you when he insisted on going through, before you, whatever hardships that may encounter you if you were to fulfil your duty of *da'wa* in your life.

The question now is: Will you pay him back the loyalty? Will you walk only a few steps on the road on which his feet bled? Will you prefer Allah's pleasure over something (even if little or small) of the comforts and securities of your life?

Hardships of *da'wa* cannot be totally avoided, but they can be minimized to a great degree if one chooses other inviting (*da'wa*) methods

For example, in another book, *in sha Allah*, I'm going to prove, in detail, that gifting printed books is the easiest and best way to deliver the message of Islam in all terms (money, time, effort, physical harm, psychological harm, etc.) and in all times. Therefore, if you invite to Islam through this method, you may never go through any hardships, and if you did go through some of them, they'll be minimized to a great degree and almost non-existent (*in sha Allah*).

Even if we do not do *da'wa*, we will still go through hardships or pains

In short, there's no escape from hardships or troubles because they are a divine *sunnah* (law) that everyone must go through during their lives in this world, including the prophets and chosen ones. Allah says:

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُم مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ
مَسْتَهْزِئِينَ الْبَاسَاءَ وَالضَّرَاءَ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ
مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Or have you thought that you would enter Paradise before the likeness [of hardships] of those who passed away before you comes to you [too]? Suffering and distress

touched them, and they were shaken, until the Messenger and those who believed with him would say, “When is the victory of Allah?” Verily, the victory of Allah is close. (Qur’an 2:214)

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ
الصَّابِرِينَ

Or have you thought that you would enter Paradise before Allah knows those who struggled among you and knows the patient? (Qur’an 3:142)

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ، وَلَقَدْ فَتَنَّا
الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

Have people thought that they would say, “We have believed,” and not get tested? We have tested those who [came] before them. Allah is going to know those who have been truthful and He is going to know the liars. (Qur’an 29:2-3)

If we do not do *da’wa*, we will suffer from worse psychological and physical harms and pains

I talked about this in detail in my other book that’s about the dangers and consequences of not inviting to Islam on the individual and the societal levels. But for example, if we do not do *da’wa*, the lack or shortage of awareness caused by the lack or shortage of *da’wa* will cause us to go through worse hardships and pains, whether on the societal level or on the individual level.

For example, on the societal level, the lack or shortage of awareness that’s caused by the lack or shortage of *da’wa* may cause civil wars. It may also cause the oppression of peoples (such as poverty, stealing of rights, etc.) by corrupted politicians who don’t have fear of Allah due to growing up in environments that lacked piety and religious awareness. Divine punishments may also hit a society only for neglecting or deserting *da’wa*.

On the individual level, for example, an individual may live a harder life due to not having enough awareness that enables him to live properly and avoid hurting his emotional, psychological and physical well-being.

For example, due to the lack or shortage of *da'wa* among many women, they get easily tricked by bad ideas or beliefs that some feminists promote (regardless of whether on a good will or not), and end up living a harder, more painful and more exploited life.

7. “WE SHOULD FIRST REFORM ALL OF THE MUSLIMS BEFORE WE INVITE NON-MUSLIMS TO ISLAM”

Are you better or wiser than the Prophet himself (ﷺ)? The Prophet’s society itself had sinful Muslims in it (and even hypocrites), and some of them even used to commit big sins like drinking intoxicants. Did this prevent or stop the Prophet (ﷺ) from inviting non-Muslims to Islam?

No doubt that reforming Muslims is something very important for the Muslims as well as the image of Islam itself, but if you wait until all Muslims are reformed, the time will never come because this will never happen.

Also, even though reforming Muslims is very important, inviting non-Muslims to Islam is even more important because non-Muslims commit a sin that Allah has promised never to forgive, which is *shirk* (i.e., polytheism).⁶⁴

Whereas, a Muslim, even if he entered Hell for a certain sin that he committed (whether it be small or big), a time will come when he’ll get out of Hell and enter Paradise no matter how long his stay in Hell will be. In other words, Muslims at least have the minimum requirement for salvation.

Not only that, but also, Muslims get invited to Islam by hundreds of thousands of *imams* or *sheikhs* at least once every week during the Friday congregational *salats* (i.e., worships) in mosques all around the world.

Whereas, non-Muslims almost have no one to invite them to Islam because Muslims who invite non-Muslims to Islam are almost non-existent in the world. So, I cannot stress enough how great the need for having Muslim inviters of non-Muslims to Islam is, especially that there are about 5,000 million (or five billion) non-Muslims in the world today,

⁶⁴ See for example: Qur’an 4:48. Refer also to my book that’s about *Towheed* (Islamic monotheism) and the Trinity Doctrine in the Bible for more information on this topic.

and this number may double in only a few decades. We need millions of Muslim inviters.

Our Christian brothers spend billions of dollars every year on missionaries and spreading Christianity; whereas, Muslims spend nothing at all on spreading Islam. Isn't this a big shame on us? Some may say, "I don't have a government's budget to spend such huge amounts of money on spreading Islam."

The answer: Islam is the fastest-growing religion despite of the fact that *da'wa* is totally dead in the world. In other words, no need for spending billions of dollars to achieve what our Christian brothers have been trying to achieve for decades and with tens of billions of dollars. All we need is to add our humble, individual efforts, and this will be enough.

8. “I DO NOT HAVE FREE TIME FOR INVITING NON-MUSLIMS TO ISLAM”

Do you think current inviters have it? No, but they create it. If you love something, you'll make time for it. Refer to my book that's about the best two methods to spread Islam and you'll learn how to invite hundreds of thousands of people to Islam while you sleep, let alone while being awake.

But regardless of what you're going to learn and apply from that book, most inviters don't do *da'wa* because they have free time, but because they make time for Allah.

For example, when the Prophet (ﷺ) walked, for days, 80 kilometers to al-Ta'if to invite its people to Islam, it was after his wife passed away and he had four daughters to feed or look after.

9. “INVITING NON-MUSLIMS TO ISLAM (*DA’WA*) NEVER WORKS”

Is it really true that inviting to Islam never works?

If it is true that inviting to Islam never works, then how come tens of thousands of non-Muslims convert to Islam all over the world every year? This includes Europe where non-Muslims are (in my personal experience) the least receptive to Islam, its mentality and its lifestyle.

Are you better than the Prophet himself? Nothing happens overnight

Yes, there are many who would convert in less than a week, but I’m now talking about the big results. If you want big results, you’ll have to be persistent and patient like the messengers of Allah were.

The Prophet himself (ﷺ) worked, suffered and sacrificed for years before his invitation (*da’wa*) started to really work and he started to reap the fruits of his effort.

At first, only a countable number of people converted at his hands. But then, big numbers would convert on a daily basis and even without a direct intervention on his part.

Inviting to Islam is like planting seeds: you plant the seeds today, and start to see the results and reap the fruits of your effort months later, not on the same day.

If it’s permissible to liken *da’wa* to doing business, it is like any other business in the world: if you start a business, customers won’t come right on the first day and you won’t start to make sales (at least the big sales) right on the first day.

It takes time before people decide to come to your store and buy from you or try your products, because they first like to develop a trust towards you, your business and your products by double-checking your reputation and the quality of your products, and by looking at the experience of your current customers with you and your products.

Similarly, people spend weeks on reading books before they trust Islam and become sure of the reputation, quality and benefit of Islam, and before they decide to change something as big as their religion or religious beliefs into something else.

Have you tried with other people?

Many say that, even if you give *da'wa* for 60 years, the person won't respond. In this case, why don't you try with another person? There are billions of people, and just because this person has not responded, it doesn't mean that the reaction of all people will be the same.

I assure you that there are hundreds of millions of people who would happily accept our invitation and convert if we would just open our mouths, clarify things to them, and invite them properly.

Of course, if you're going to insist on converting none but the two non-Muslim acquaintances that you've been inviting for the last ten years without getting a result, then you're never going to convert anyone. You need to invite new people. Look for new people.

Have you tried with the same person more than once after giving him enough time to think or change his mood or circumstances?

For example, if someone refused to accept your offer today, he may accept it three months later if you were to invite him again. A "No" answer is not necessarily for you or Islam, but can also be for the invitee's current mood, status or circumstances. A person's circumstances, and sometimes even the person himself, change all the time.

Have you tried other inviting (*da'wa*) methods?

What if the problem is in your way of inviting and not in the person himself? I know people who have been giving *da'wa* in the right way for many years, and hundreds of people converted to Islam because of them. If you want a different result, choose a different invitation (*da'wa*) method.

For example, you've spent the last ten years of your life trying to convert people over the Internet, but it never worked or maybe worked only once or twice every five years.

Despite of this, you still insist on repeating the same mistake and choosing the same method till now. As it's said, it's foolish to repeat the same thing over and over again, get the same result, and yet expect a different result every time.

In another book, I have compared all of the *da'wa* methods on all levels and have proven that distributing printed books for free is the best way to invite anyone to Islam at all.

In that book, you'll also learn new ways to convert thousands of non-Muslims with almost no cost at all (in terms of time, effort and money) and even while you sleep (whether in your bed or even your grave).

In another book, I've also shared important psychological information and techniques that'll enable you to raise your conversion rate⁶⁵ and convert the highest possible number of people for the lowest cost (in terms of time, effort and money) regardless of what inviting method you'll use.

Perhaps Allah is preventing instant good results from you for this reason

It could be that Allah is not giving you instant results (quick converts) in order to test your sincerity and truthfulness, and to see whether or not you really deserve the honor and reward of having made converts.

As a Muslim, you know that converting someone to Islam is like giving birth to a new child, and that whenever he (or any one of his descendants or the people that he was able to convert at any point in history even after his death) will do any good deed at any point in history (until

⁶⁵ Conversion rate: rate of success, or the proportion of invited non-Muslims that will eventually convert. In Marketing, "conversion rate" is the proportion of people that will eventually buy from you among all the people to whom you marketed or advertised or promoted your product. For example, if I marketed or promoted a product to 100 people, and 8 of them bought it from me, then my conversion rate was 8%.

the end of the world), you will be rewarded (along with him) for his good deed too as though you did the good deed you too.

Not only that, but sometimes, converting one person is more than just giving birth to a child, but can sometimes be like giving birth to a nation because some converts (or one or more of their descendants) convert hundreds of people in their turn too, and all these converts, along with their descendants and converts up until the end of the world, will be on your scale of good deeds too on the Day of Judgement.⁶⁶

Therefore, converting only one person to Islam (even after long years of failed, depressive, hard or painful *da'wa*) is a very huge and profitable achievement that we should never underestimate and that not everyone deserves unless they first prove the opposite with their hard work, persistence and sincerity.

As a saying goes, “Beginnings are for everyone, but endings are for the truthful.” Only the truthful remain until the end, and only the truthful deserve the good results and the good reaping of the rewards of their good and hard work in the end.

The reward of converting people to Islam is very exceptional; therefore, only exceptional people will deserve it and attain it.

Never be concerned with the results and always be no more than a postman

Even if it's true that inviting to Islam never works, our task is only to deliver the message; what happens next is not our business. On the Day of Judgment, Allah won't ask me, “Why did you not convert that person?” but only, “Why did you not invite him?”

Delivering the message of Islam is like delivering post mail: a postman puts the letters in the mailboxes and then leaves. His task ends here. What happens to the letters afterwards is not his business and he never gets asked about it.

⁶⁶ For more information or details about this topic, refer to my book that's about the benefits of inviting non-Muslims to Islam.

People may accept the content of the letters or even burn them before opening them, but this still won't change the fact that the postman has done his job, that he will be rewarded (paid) for it, and that he won't be asked about people's reactions over the letters after they received them.

To become more apathetic over people's negative reactions or rejections to your invitation, do not just deliver the letter and quickly move on like a postman, but also act like you aren't aware of the content of the letter at all.

Don't care about the reaction of the one who'll open the letter, but just put the letter and quickly move on to the next box (heart), unless, of course, the recipient himself stopped you and asked you for more information while being sincere and interested and while having an open mind and an open heart.

I know that, as Muslims who wish the best for our non-Muslim brothers and sisters, we will not be able to perfectly follow this mentality and we will still feel sad whenever one of them will reject our invitation.

However, trying to follow this apathetic mentality will lower our sensitivity and decrease our pains to a great degree, and will save us from a lot of depression, sadness and anger, and will even protect our mental and physical well-being in the medium and long run.

Finally, if the majority of humanity have rejected Allah and His messengers, then who are me and you to never get rejected and to always get welcomed or accepted with open and warm arms?

Guarantee the number of converts that you want by always working with the “1%” mentality

Why do many inviters (*da'ees*) get frustrated and lose hope, enthusiasm and interest? Because their rate of success is very low to the extent that they think it doesn't exist at all.

Here's my advice: if you want to guarantee making at least one convert in your life, invite at least 100 people and you'll guarantee the 1 convert (*in sha Allah*) regardless of your inviting method.

This doesn't mean that the rest will never convert, because many of them may convert years later. But if you work with this mentality, you'll

at least avoid depression and the loss of hope, and you'll guarantee a minimum rate of success, a minimum amount of achievement, or a minimum number of converts.

In other words, if you want to guarantee 10 converts, invite 1,000 people during the course of your entire life, and you'll make at least 10 converts (*in sha Allah*) even if you choose the worst inviting method there is in the world among the good or proper methods.

Also, don't get me wrong; the conversion rate is much higher for all methods, but I'm only telling you to follow this mentality so that you don't lose hope and enthusiasm as happens with many inviters over time.

And by the way, the conversion rate, by nature, is low in everything and not just in inviting to Islam. Experts in Marketing know this and work based on this all the time.

For example, any seller, marketer or promoter of any product in the world (such as soap for example) knows that, if he wanted to sell at least 10 items of his product, he would have to promote it (or showcase it) to at least 1,000 people.

This is the same with all the businesses or stores that are in your neighborhood too for example. For example, let's say 1,000 people live in your neighborhood and there's one television store in the neighborhood. How many people of your neighborhood will buy from this store every day? Ten? That's 1% conversion rate.

Therefore, as you can see, the conversion rate of any product in the world is very low by nature, and Islam is like a product that we are promoting like normal marketers.

This is why, by the way, I'll share with you very important information related to psychology, persuasion and marketing in the other book that I talked about in a previous page, because inviting to Islam or promoting Islam is not different from marketing and promoting of products, and because this will raise your conversion rate and make you much more converts (*in sha Allah*) in the short as well as the long run.

You will still be rewarded even if *da'wa* will never work for you

In short, the texts that mention that Allah will reward us for every good work that we will do are many. Allah says that He created us to worship Him (literally, to do *ebada*), and the scholars have defined *ebada* (i.e., worship) as being any act that pleases Allah, such as seeking knowledge through reading books (for example), making money through *halal* means to support your family members, or even smiling at other people's faces, and not just the *Salats* (i.e., the five obligatory daily prayers) as some Muslims think.

And surely, inviting people to good and forbidding them from wrongs is a good work and an act of worship. In fact, it's one of the acts that make one among the closest to Allah as I detailed in the book that is about the benefits of inviting to Islam.

Even disbelievers will be rewarded for their good works; if their wrong beliefs won't help them to get out of Hell,⁶⁷ their good works will at least lighten their punishment because there are different levels of punishment in Hell just like there are different levels of bliss in Paradise, and what level of Paradise or Hell that a person will enter will depend on Allah's mercy and then the person's beliefs and amount of good and bad works in this world. This is another topic that I may talk about in a separate book in the future.

⁶⁷ Scholars are divided into two groups regarding the length of torture in Hell for disbelievers. A group says that it'll be eternal, and the other group says that it'll be temporary (regardless of the length of the stay). There's no room to discuss this topic now; I may share their opinions in a separate book in the future (*in sha Allah*).

ABOUT THE RESEARCHER ADEL SHERBATI

Who is Adel Hisham Sherbati in brief?

My name is Adel Hisham Sherbati (عادل هشام شرباتي) and I was born in Aleppo City, Syria, on the 11th of May, 1991. In my early childhood, I used to learn about Islam and memorize *sooras* (i.e., chapters) of the Qur'an (Koran) and *hadeeths* (i.e., sayings) of the Prophet Muhammad (may Allah bless him and grant him peace) off by heart with the help of a number of *imams* at some of Allah's houses (i.e., *masjids* or mosques) in Aleppo City, Syria.

I'm only a student of knowledge and I know my limits very well; this is why, whenever talking about a *shar'i* or a *fiqhi* matter, I do not express my personal opinion or give a personal *fatwa*, but only quote scholars or refer to their books.

With regards to my *aqeeda* (creed), I follow the *Ash'ari* Creed (*Aqeeda*), which is the *aqeeda* of all of the Imams of the Four *Sunni* Schools of Thought (*Mathahib*): Ahmed Ben Hanbal, Shafi'i, Malik, and Abu Haneefa (may Allah be pleased with all of them).

As for *fiqhi* matters, I mainly follow the *math-hab* (school of thought) of Imam Abu Haneefa: the *Hanafi Math-hab*.

I also mainly follow the scholars who graduate from al-Azhar al-Shareef (located in Egypt), but I also respect, love and learn from all of the Muslim scholars and never disrespect (or even throw into trash as some ignorant people do) any scholar for having made a number of mistakes, whether he be an old scholar or a contemporary one, because our Prophet (ﷺ)⁶⁸ taught us that scholars are the heirs of prophets, and also because I believe that perfection belongs to Allah alone and that no scholar will be free of mistakes no matter how knowledgeable he will become, or how

⁶⁸ The Arabic sentence “ﷺ” that you'll see a lot between brackets in my books upon the mention of the name of any of Allah's messengers or prophets, especially the name of the Prophet Muhammad (ﷺ), is a prayer that says, “May Allah's *salat* and *salam* be upon him,” which means “may Allah bless him and grant him peace.” This prayer is said out of respect, and whenever a Muslim prays like this for the Prophet Muhammad (ﷺ) upon hearing his name, he is promised to be rewarded by Allah and to have some of his sins atoned for, and Allah even sends 10 *salats* (i.e., blessings, mercies, forgivenesses, etc.) upon him too.

close to Allah he will become, or how many followers, students or fans he will have.

Currently, I hold a Bachelor's Degree in English Literature from the University of Aleppo, and have been working in the fields of translation and digital marketing for long years.

I have also been working in the field of *da'wa* (i.e., inviting [to Islam])⁶⁹ since I was about 14 years old, and since then, I have written and translated thousands of articles about Islam and translated a big number of videos about Islam, but I never put my name on any of the works that I finished (and I'm going to explain the reason in the coming lines).

In the past, I also started translating a number of books about Islam for a number of great Muslim scholars, but I never had the time to finish them due to compelling circumstances or pressures (such as the war that started in my country in 2011 for example), and I also wanted to continue my studies or to get a certificate or a degree in an Islamic specialty, but I have not had the time or the opportunity for the same reasons too.

Since my early teenage, I've had a great interest in inviting non-Muslims to Islam after a certain incident took place with me and changed my life forever (I'm going to briefly talk about the incident in the coming lines), and after more than 10 years of full-time work in the field of *da'wa*, in addition to attending a big number of courses for a number of great scholars, reading a big number of books, and inviting thousands of non-Muslims to Islam through different methods, I believe that I've been able to accumulate a good level of knowledge and experience in this field, at least in the few topics that I've been able to master by the grace of Allah.

Because of this, I now would like to transfer my knowledge and experience into a very small number of short books, in an attempt to preserve them, to automate my *da'wa* work, to increase the productivity of my *da'wa* work, and to leave an on-going good work (or influence) behind me after my death in hope that it will intercede for me before Allah

⁶⁹ Muslims mostly use the word "*da'wa*" (دعوة), which literally means "invitation," to refer to the invitation given to non-Muslims, and mostly use the word "*islah*" (إصلاح), which literally means "reformation," to refer to the invitation given to Muslims, though, whether the invitee is a Muslim or not, inviting him to Islam is both an "invitation" and a "reformation" at the same time.

on the Day of Judgement and be a reason for the atonement of my sins and my admission to His Paradise.

Also, in hope that my short and few books, which are going to be only on the very few topics that I've been able to master (by the grace of Allah), will be of benefit to truth-seekers as well as to Muslims who work in the field of *da'wa*.

What was it that turned the Researcher Adel Sherbati from a teenager whose last concern was inviting to Islam into a researcher and into an author and a translator of Islamic articles and books?

The answer is “Allah” of course. But what was it that Allah used to motivate a teenager to dedicate all his time and effort to seeking knowledge (in depth) and to serving and spreading Islam (and not just to practicing Islam)? It's a shock that I had during my childhood or early teenage:

During my early teenage, I used to exchange real hand-written letters, via the post office, with many pen-pals who came from different parts of the world. At that time, inviting to Islam was not one of my secondary interests, let alone the main ones, and I used to do pen-paling only because it was something new and entertaining to me.

However, in around the year 2005 CE, one of my pen-pals, who came from a non-Muslim Asian country and spoke three languages (the third of which was English), spontaneously asked me, in one of his letters, to teach him about Islam and to answer all the questions that he had about Islam.

At that time, I didn't know the answers to his questions and didn't even know the mechanisms of finding the answers in the first place (other than asking scholars face to face).

Therefore, I decided to just send him a book or two in one of his first two languages instead of teaching him and answering his questions by myself.

However, I was shocked to find that there was not one book about Islam in either of his first two languages; all I found, at that time, was a translation of *Al-Fatiha* (i.e., the first chapter of the Qur'an, which is only

7 *ayas* long)⁷⁰ in his first language, and without even a commentary that explained or simplified it; and in his second language, I found a translation of *Al-Fatiha* as well as the 30th part of the Qur'an (which is the last part and which is only about 20 pages long), and without a commentary as well to facilitate understanding it.

At that time, I had no other option but to send him what I found of very little information (few very short and superficial booklets) without adding any information from my own. However, this did not teach my non-Muslim pen-pal anything about Islam nor did it answer any of his questions.

The shock increased when this incident would be repeated with almost every one of my other non-Muslim pen-pals; all of them were interested to learn about Islam and had questions about it, but no books were available in their main languages, and no answers could fully satisfy their questions in the superficial booklets that were available in their main languages at that time.

I had mixed feelings at that time: a big shock mixed with a big disappointment and also mixed with a big sense of shame. Why? Because I couldn't believe that none of the hundreds of millions of Muslims, who have lived at least in the Arab world alone since the time of the Prophet Muhammad (ﷺ) and up to this day, have not translated just ten detailed or comprehensive Islamic books into just ten languages (especially the non-Muslim languages or the languages whose majority of native speakers are non-Muslim).

I compared this to what our Christian brothers (in humanity) have done with their religious books: Whenever a book came out, even if it's about a secondary topic, they would make it available in at least 70 languages. Some Christian scholars wrote hundreds of works, each of which was translated into at least 70 languages.

What about the Holy Bible? It was translated into more than 2,000 languages even though the New Testament alone is three times lengthier

⁷⁰ An "*aya*" is a verse in the Qur'an (Koran). It's better to not translate the word "*aya*" into "verse" because a verse is a line in a poem, and the Qur'an is not poetry (see, for instance, Qur'an 21:5; 37:36; 52:30; 69:41). The literal translation of the word "*aya*" is "sign," "proof" or "miracle."

than the Qur'an (Koran). And after they ran out of the languages, they translated it into the dialects.

For example, let's say that there are five Arabic dialects: Syrian, Egyptian, Lebanese, Moroccan and Jordanian. This means that now you can read the Holy Bible in the standard (formal) Arabic as well as in any of these regional dialects.

Compare this with the translations of the Qur'an: The Qur'an is Islam's most important book, just like the case is with the Holy Bible in Christianity. Into how many languages has the Qur'an been translated so far?

Only about 50 languages, and most of them are even without a commentary, even though the Qur'an is only about one-third of the length of the New Testament alone as I just mentioned.

What's more than that: The Qur'an was translated into English (the most popular non-Muslim language for centuries) by a Muslim, for the first time, only about 50 years ago. As for the other 50 translations (of the other languages), they were made available only less than 20 years ago.

The question is: if this is the case with the most popular non-Muslim language and with the most important book in Islam, then what about the less popular non-Muslim languages and the less important Islamic books?

Let's take another example, but this time for books that are less important than the Qur'an: It's only in the last two years that someone started translating Imam Qourtoubi's *tafseer* (commentary) on the Qur'an into English, and someone else started translating Imam Ibn Hajar's *sharh* (explanation or commentary) on *Saheeh al-Boukhari* into English. And who are the two translators? British converts.

They, not only converted to Islam, but also went through the hardship of learning the world's hardest language (which took long years of their lives for sure) in order to translate a book or two from it.

More than 500 million Muslim Arabs lived in this world during the last 100 years alone, and English has been the most popular non-Muslim language in the entire world for centuries; despite of all this, none

of them ever thought of translating such important books from Arabic into only English.

Why? Perhaps the reason is that we've been used to consumption rather than production for centuries. It could also be life distractions and pressures.

This made me realize that, just like all the previous centuries passed like this, the coming centuries will most likely not be different at all or at least not very different.

However, at that time, the idea of translating Arabic Islamic books into English (let alone writing books) did not cross my mind for several reasons, such as thinking that translation (of anything and not just books) is something very hard to do and that only holders of high degrees can do (for example), or that it's at least beyond my age, language skills, or qualifications.

In addition, not all of my pen-pals spoke English fluently and not all non-Muslims speak English. Therefore, even if I made some comprehensive Islamic books available in English at that time, not all of my pen-pals (and not all non-Muslims in general) would have understood their content as should be.

Therefore, at that time, I thought that the best thing that I could do was to at least find, in the Arabic Islamic books, the answers to the questions that all my non-Muslim pen-pals used to always repeat, and then to translate them into English for them, in hope that this at least would solve the second problem (i.e., their repeated questions) for the time being and as best as possible.

My humble attempt to fill the first void or to solve the first problem

As a summary of what I had said so far, there are two problems that a huge number of inviters (*da'ees*) to Islam have been facing for centuries: not having been able to find completely-satisfying answers to all the questions that most truth-seekers repeat (at least not in their main languages), and not having been able to find comprehensive books from which all non-Muslims (or truth-seekers in general) can learn about Islam in detail and in their mother languages.

Regarding the first void, one may ask, “Aren’t there no answers that have filled the first void yet?” The truth is: not all the questions have been answered in a completely-satisfying way, and I’m talking from experience after conversing with thousands of truth-seekers.

On the other hand, the questions that have been answered in a completely-satisfying way either exist only in Arabic or they exist only in a very limited number of languages.

My humble attempt to fill this first void is as follows: After reading books, answering questions and conversing with thousands of truth-seekers for more than 15 years, I gained a good amount of knowledge and expertise by the grace of Allah, and thousands of hand-written articles were accumulated in my private library.

I used to keep those articles in my private library and use them only for my personal use or only in my personal *da’wa* work whenever I would be asked a repeated question by a non-Muslim brother or a truth-seeker.

Over the long years, the articles would become more polished and satisfying by the grace of Allah because of the new criticisms or objections that they would get and that would enable me to notice new voids in them and to add additional, strong points or proofs to them.

However, after all those years, I became very exhausted of individual *da’wa* (or of having individual conversations, whether on paper or face to face), of repeating myself for thousands of times, and of repeating myself, my work or my effort on a daily basis, and even if I wanted to continue doing individual *da’wa*, I would not have been able to do so because life’s increasing obligations and compelling circumstances or pressures have consumed all of my energy and time and have not left me any free time for the *da’wa*.

What could I have done? For many years, I had only two options: either I focus my time and energy on pursuing my personal, mundane interests and on fulfilling my needs at the expense of ignoring following up with all the conversations that I used to get asked to open via different channels (such as hand-written letters, emails and face to face conversations) almost on a daily basis from truth-seekers interested in knowing the truth, or I become selfish, focus my time and energy on

fulfilling my needs and the obligations of my life, and ignore my *da'wa* obligation or fail in it.

I didn't want to stop my *da'wa* work or let anything prevent me from continuing my *da'wa* work, whether for a personal need, a personal interest, or anything else, because *da'wa* is an obligation on every Muslim, each one according to his knowledge and capabilities, and truth-seekers number in the hundreds of millions, and there's a big shortage in the number of *da'ees* (inviters) in the world.

At the same time, I could not go on like this because, just like it's an obligation to invite to Islam, it's also an obligation to fulfil my needs and the needs of my family members.

What could I have done then? After I realized my big mistake of not balancing between the *deen* and the *dunya* (i.e., religion and personal, mundane life), I thought that the only way to continue my *da'wa* work while having the time for myself and family was to automate my *da'wa* work as much as possible.

This is why, recently, I've dedicated all of my time for compiling all of the articles that I wrote throughout the years into books, publishing them⁷¹ and then translating them into as many languages as possible (*in sha Allah*), in order to make them available to as many interested truth-seekers as possible.

I hope that, *in sha Allah* (i.e., God-willing), my books will be helpful to truth-seekers because inviting to Islam and conversing with thousands of truth-seekers over more than 15 years has enabled me to fully understand their mentality and what they need to form a full conviction that Islam is the truth.

I also hope that my books will be helpful to truth-seekers (and even to inviters to Islam) in terms of cost because I think that they will lower the cost of finding the answers and arriving at the truth (and the cost of inviting to the truth) to a very great degree in all terms: time, effort and money.

⁷¹ To publish a book means to give it to "a publisher," "a publishing house," or "a publishing company" to print it and distribute it to bookstores for sale.

I'm very optimistic that my books will be helpful and beneficial (*in sha Allah*) because, before compiling the articles and turning them into books, whenever I would use them in my personal *da'wa* work, they would always prove to be instrumental and completely-satisfying, and they would always raise my conversion rate⁷² to a very high degree by the grace of Allah.

What about the second void or problem?

The second problem was lacking comprehensive or detailed books about Islam written by reliable Muslim scholars in all non-Muslim languages (the popular languages as well as the forgotten ones).

My articles or books answer repeated questions, but they don't teach Islam in a comprehensive or a detailed way. To learn about Islam, one must at least refer to comprehensive or detailed books written by scholars if he can't find a scholar to learn from face to face in his language.

As I previously said, in addition to writing articles, I also started translating a number of books about Islam for great, reliable scholars in the past, but never had the time to finish them due to compelling circumstances (such as the war for example).

But even if I now continue translating the books that I started translating in the past, and finish them, these books won't be enough because my personal effort will secure only a very small number of comprehensive books and only in one language.

What about the other tens of languages? And what about the other tens of books? Translating scholars' comprehensive books into all the languages requires the collective effort of thousands of volunteering translators, or a government's budget that can afford to hire thousands of translators to achieve this goal in a short period of time.

This is why I thought that the only thing that I could do to fill this void was to write a book in a certain way that makes it very motivational

⁷² Conversion rate: rate of success, or the proportion of invited non-Muslims (or truth-seekers in general) that will eventually convert. In Marketing, "conversion rate" is the proportion of people that will eventually buy from you among all the people to whom you will market, advertise or promote your product. For example, if I marketed or promoted a product to 100 people, and 8 of them bought it from me, then my conversion rate was 8%.

for thousands of Muslims to translate Islamic books, and if the book were to succeed in this, a large number of Islamic books would become available in all (or at least most of) the languages of the world in a short period of time (*in sha Allah*), including the books that I started working on translating them into English in the past but have not found the time to finish them yet.⁷³

The book contains all the information that a Muslim (whether he be a translator or even an illiterate person) would need to translate Islamic books into other languages, and how to even publish their translated books and make them available to the public.

The book contains many other important and unprecedented information as well, such as proofs that gifting printed books is the best way ever to invite and convert truth-seekers to Islam,⁷⁴ how to translate books with almost no effort (even if you're not a translator and don't speak a foreign language) and sometimes even with almost no money, in addition to some unknown ways to spread printed books to large numbers of people with almost no effort at all.

In that book, I even advised Muslims what books to translate and what languages to start with. I also informed them of secret ways through which they will be able to increase the sales of their translated books and even achieve financial freedom through *halal* ways (*in sha Allah*), in order to have much more free time for their selves, their families, and their *da'wa* work, and in order to be much more productive in their *da'wa* work.

Why have I decided to use my real name in my books instead of a pen-name at the last moment?

As I said before, I've been working in the field of *da'wa* for more than 15 years by the grace of Allah. During all those years, I never used

⁷³ You may have noticed that, whenever I would talk about one of my books or refer to it, I wouldn't share its title. I do that just in case I decided to change a title before the publication of a book if it hasn't been published yet.

⁷⁴ In that book, I have compared all of the available *da'wa* methods on all levels and have proven that distributing printed books for free is the best way to invite anyone to Islam at all. In that book, you'll also learn new ways to convert thousands of truth-seekers with almost no cost at all (in terms of time, effort and money) and even while you sleep (whether in your bed or even your grave).

my real name on any of the works that I finished, whether a work was a written article, a translated article, or even a translated video for example.

It was only when I was in the secondary school that I put my name, for the first time, in the end of a video that I translated for one of the great Muslim scholars, but after the translated video spread widely, I felt a great regret and thought that adding my real name was a mistake and a form of hypocrisy and an act whose purpose was only to achieve fame at the expense of Islam and *da'wa*.

That translated video wasn't the first time I worked in the field of *da'wa*, but it was the first time I used my real name in. And ever since this incident, I never used my real name again and resorted only to using a fake name or to never using a name at all, because I thought that doing *da'wa* in secret would be much better, not because I was afraid of someone, but only because I thought that this would be better for my *ikhlas* (sincerity) towards Allah.

My work in the field of *da'wa*, during all those long years, was very secretive that even my parents did not know about it all that time, and my close relatives may hear about it for the first time only thanks to the books that I'm going to publish (i.e., print) in the near future with my real name on them.

However, when I started to compile my written and translated articles into books, and right before finishing writing my first book and offering it to publishing houses for printing, I deeply re-thought about this and finally decided to use my real name because I remembered a scholar who once said that writing Islamic books using fake names is forbidden in Islam because religious knowledge is a trust and people must know who they will learn about their religion from.

In other words, if someone writes an Islamic book using a fake name, then his truthfulness and trustworthiness may be questionable.

Also, I thought to myself, "What if, in the future, somebody else wrote new books using my same fake name, put words in mouth, and made use of people's trust towards me (or my fake name), and started to mislead people in my name?"

In such a case, people won't be able to verify if the writer of those new books was really me or someone else, and many of them will be misled.

If attributing books to people who never wrote them happened even with some of the great scholars in the past (even if very rarely), why would this not happen with someone with a much lower degree and status like me too?

A quick message of thankfulness and gratefulness to Allah and then to my parents

Finally, and most importantly, I pray that my books get accepted by Allah, and I thank my parents who, had it not been for Allah and then for them, I would not have achieved anything good in this life.

My Lord, accept all of my good works from me, and bless them for me, and make them a reason for the guidance of big numbers of Your slaves, and make them a reason for the atonement of all of my sins and of all of the sins of my parents, and a reason for our admission into the highest level of Your Paradise (*Jannah*).

And may the *salats* and the *salam* of Allah be upon His Prophet Muhammad (ﷺ), the family of His Prophet Muhammad (ﷺ), and the companions of His Prophet Muhammad (ﷺ). Ameen.

My Lord, I thank you for every cell in my body and for every atom in this universe. My Lord, I thank you for all of your favors on me, the ones that I know and the ones that I don't know, the ones that I remember and the ones that I forget about.

My Lord, I thank you for Islam. My Lord, I thank you for enabling me to thank you and for granting me the honor of being one of Your slaves and one of the servants of Your Religion.

My Lord, I thank you till You become pleased, when You have become pleased, and after You have become pleased.

My Lord, I thank you for making the timing of writing this last line of my first book a blessed timing: the beginning of the *athan* (call) to the *Salat* (Prayer) of *Fajr* (Dawn) without any prior planning on my part

and while being away from my family and hometown for Your sake and pleasure.